National Anti-Slavery Standard.

SYDNEY HOWARD GAY, Editor. Without Concealment....Without Compromise. EDMUND QUINCY, JAMES RUSSELL LOWELL, } Corresponding Editors.

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The Southern Press, South.

The following statement, which was of importance enough to be issued on a separate sheet as an Extra of the *Georgia* (Macon) *Citizen*, is so remarkable an evidence of the state of public opinion at the South that we copy it, though the story now is a little out of date, the main fact having been stated in our paper some six weeks ago.

To the People of Georgia, and Patrons of the Georgia Citizen:

The extraordinary circumstances in which the Editor of the "*Georgia Citizen*" unexpectedly finds himself, by the proceedings of a public meeting held yesterday at the Market House in this city, leaves him no alternative but the present method of communicating with his friends and subscribers in explanation of the cause of those proceedings as well as in vindication of himself from the slanderous imputations which are attempted to be fastened upon him.

On yesterday about noon, I received the first intimation of any existing excitement in the city, in which I was seriously and deeply interested. I was then informed that some sentiments contained in a letter from my Atlanta Correspondent, published in yesterday's *Citizen* were considered by some as objectionable in character and of *abolition* import; and that a public meeting was about to be called to take into consideration the offence committed. Accordingly, in a short time, a placard was posted about the streets and extensively circulated for a meeting at 4 o'clock, at which hour an assemblage of perhaps one hundred persons, one half of whom were lookers on, convened, and was duly organized by the appointment of Henry G. Ross and M. E. Rylander as Chairmen, and E. A. Wilcox and H. K. Green, Secretaries.

After organization, the meeting was addressed in the most inflammatory style by two or three persons, all of whom were non-residents of Macon, to wit: John A. Jones, Esq., of Paulding county; Mr. Howard, of Crawford, and Mr. Bilbo, of Albany, Ga. Of these persons I shall have occasion to speak hereafter.

After the vials of wrath had been exhausted against me, the verdict of this packed jury, who would not allow any *noes* in the meeting, and who did not allow a written explanation which I had sent in to be heard at all except by the Committee, was formally communicated to me at my office, the Committee having been supported in the performance of that duty, by a crowd of followers

The following is the verdict rendered in form and in substance:

Resolved, That a committee of fifteen be appointed to wait upon Mr. Andrews, and inform him that he must not issue another number of his paper in this city, and that he must give up the name of the Author of the "Gabriel" letter, and should he refuse to comply with the above demands, that the citizens of Macon will adopt such measures as to compel his precipitate departure.

HENRY G. ROSS, } Chairmen.
M. E. RYLANDER, }
E. A. Wilcox, } Secretaries.
H. K. Green, }
Macon, Aug 23, 1850.

Committee appointed to wait on the Editor of the *Georgia Citizen* as per within resolution:

B. F. Ross, Chairman.

J. Dean,	Dr. J. M. Green,
R. Collins,	Peter Solomon,
N. H. Beal,	J. B. Ross,
B. Fort,	A. Comer,
W. C. Lawshe,	T. G. Holt,
E. L. Strohecker,	J. H. Brantley,
C. W. Rains,	Alex. Richards.

Being thus beset I was constrained by those sacred feelings which the father of an alarmed household may be supposed to have possessed, under such circumstances, to comply with one part of the demands to the name of the author of the Gabriel Letter, accompanying it, however, with the declaration that the whole proceedings *were contrary to law and the Constitution*, and that I yielded to *might* what I otherwise would not have given up. The other demand of the meeting is yet to be conceded if on reflection and counsel with my friends, it is thought best to take either alternative presented in the resolution, of stopping the publication of my paper or meeting the consequences threatened against my person and property, by an excited and lawless body of men.

That the public may judge of the nature of the charge on which this movement is founded, I here insert the objectionable paragraph in the letter of Gabriel, and will then explain how said article happened to appear in my columns:—

"Among the numerous buildings that are now in process of erection, in this city, is one of brick, in full view of, and scarcely a stone's-throw from, the Atlanta Hotel, which is designed as a dépot for the safe-keeping and sale of negroes. Two-thirds of our people, who know the purpose for which it is intended, are opposed to its completion, but, as yet, I have heard of no steps being taken to prevent it. On Sabbath last however, the heavy rain with which we were visited washed away nearly one-third of the eastern wall—thus showing (to the minds of omen-believers at least) that Providence disapproves the unhallowed purpose for which the building is designed. For my own part I am free to say I should rejoice to see it razed to the ground as often as the owner rebuilds it."

This letter was received by Wednesday evening's mail, on the opening of the office at half-past 5 o'clock, and without being read was thrown into my private drawer. On Thursday, being the busiest day in the week in my office, in getting my paper to press for the mails that are made up at 8 and 9 o'clock, P. M., I handed the letter to a compositor to place in type, supposing that it contained only an item or two of local news at Atlanta, and went to the Mass Meeting to near the distinguished strangers speak. After my return at 1 o'clock to the office, I was so engaged all the afternoon in making up the forms of the paper, and getting ready for press, that, contrary to my usual custom, I got my son of fifteen years of age to read a portion of the proof. The part read by him was the letter referred to—so that I did not actually know that it contained what it did. But it is due to truth and candor to say, that I probably should not have thought it necessary to blot out the writing, if I had read the same with ordinary attention, inasmuch as the opinion expressed, though impolitic and pernicious at such times as the present, has been the settled *law* and *opinion* of the State of Georgia, until the last session of the Legislature, when said law was repealed, in defiance of Northern fanaticism on the subject of Slavery.

Nevertheless, so far as abolition sentiments are even implied, indirectly, in the quotation of Gabriel's letter, I have *never endorsed* the same. *I do not approve of any sentiments of that character.* For fifteen years past, I have, time and again, denounced abolitionism, in the most indignant terms, and have now at hand the most ample proof of the fact. I have sacrificed on this ground, my connexion and fellowship with my religious denomination North Not longer than two months ago, I published in the *Georgia Citizen* as severe a denunciation of the "Universalist General Reform Association" of Massachusetts, its motives and acts, as it was possible for my pen to indite. In proof of all this, I have documents to show, which amount to a demonstration of the fact, that I have written more perhaps than any other Editor of Georgia against the sin and the shame of abolitionism! And yet for the inadvertant expression of one of my correspondents, who in all cases, are considered and held responsible for what they communicate to the press—a rule universal, and established by general custom, as well as by the authority of such men as the Hon. John B. O'Neal, of South Carolina, who has recently declared to the Editor of the *Newberry Sentinel* that "it seems to be strange that an Editor is held responsible for the language or sentiments of his correspondents." On no other principle indeed, could a correspondent find admittance into a newspaper.

But it is useless to dwell upon this point. If a public meeting of my fellow-citizens will allow me the opportunity, I feel able and willing to show, from documentary testimony, and from a cloud of personal witnesses, that in no sense, thought, word or deed, have I ever been guilty of the political heresy of abolitionism. I am a native born citizen of the South, having been born in North Carolina and brought up in Kentucky. I am, at present, and have been, several times before, a slaveholder. All of which facts my reasonable fellow-citizens of the South will probably admit as good evidence that I am as *sound* as the next man, on the subject of Southern Institutions.

I am constrained, however, to express my conviction, here, that my present position is not in reality based upon my supposed abolitionism. That is the *pretext*, but other causes are at the bottom of the persecution now raging against me. From the character of the assembly of yesterday and from recent facts which have come to my knowledge, I am satisfied that *political* prejudice is the cause of the whole proceeding. A large majority of the active portion of the assembly are known to be rabid politicians of the 36 30 *ultimatum* school. On Thursday, these men had a meeting here which doubtless kindled anew all the fire of their souls against their opposing brethren. They were incensed and mortified too, at the failure of their hopes and expectations, in reference to the number of persons expected to be present. To this may be added the pointed denunciations in the *Citizen* of yesterday against the *disunion* sentiments uttered by nearly every speaker on the occasion, which, it may be supposed, had some influence in keeping up the public excitement. One fact I will mention, in proof of this point, and that is—that one of the Proprietors of the *Georgia Telegraph*, on Thursday evening before the issue of yesterday's paper, was heard denouncing the *Citizen* "*as a d—d abolition sheet*" which the person addressed, Mr. Anderson of up country, was supposed to be taking. This and other facts within my knowledge, go far to implicate two rival printing establishments in the unlawful attempt to break down my press and ruin my business. *Before high Heaven* I believe it to be true that my disunion fellow-citizens of the Macon Press are at the bottom of this whole *conspiracy* against my life and property. Let the candid public inquire into the facts of the case, and judge for themselves if these things be not so. There may be a few *private griefs* and some sectarian prejudice to gratify, but these last are but as a drop in the bucket, compared to the first named.

And now I come to speak of a disgraceful fact in connection with the proceedings of yesterday's meeting—one which every citizen of proper pride of character must repudiate as unseemly and improper, in the highest degree. I allude to the fact that the orators on the occasion were all *strangers* in the city! They hailed from Paulding, Crawford, and Baker. John A. Jones, is well known to the people of Macon, for the jacobinical member of the last legislature who so wished to ride over the interests of Macon, in the matter of the Railroad connexion, that a little of the same *mob law* which he tried to get up yesterday against me, would probably have been his just reward, had he returned home publicly through this place. This *ugliest* of all men, politically and personally, was the chief speaker. His blood had been warmed the day before, by South Carolina's peculiar politics and his appetite for the prospective banquet of dissolution was probably whetted to an insatiable keenness The second speaker is the reputed political Editor of the Macon "Tribune" and reveals another fact in the history of the transaction which an intelligent public will know how to appreciate—and the third is also a stranger, of whom we know but little.

By what right these strangers had to assist the citizens of Macon to protect themselves from political or other transgressions, I am not able to divine. It was, certainly, an uncalled for zeal, of which I shall hereafter have perhaps the opportunity of asking a satisfactory explanation—and for which "I bide my time."

There is another view of this matter, which I cannot pass without comment. It is a question of solemn import whether in a community of laws and constitutions, any body of men, however respectable in character or imposing in numbers, have any right thus to destroy the business, property and reputation of any citizen. In my case the laws of the country have been grossly violated. The Constitutional privilege of trial by a jury of my peers has been denied me, for an alleged offence. I have not had even a *hearing*, much less a *defence*, on the accusation alledged against me, but admitted to be the act of another. Another fundamental provision of the Constitution of Georgia and the United States—that of the "*liberty of speech and of the press*"—has been trampled under foot by my enemies. They have placed themselves above all law—yea, have assumed the prerogatives of law-maker, accuser, judge and executioner, in their own immaculate persons! Nor is this all of this beginning of the "*grand drama of Dissolution*" which is about being opened. This meeting, in the alternatives presented in their resolutions of demand, have conspired to rob me of my property and blast my prospects of business If I accede to their demand of not publishing another number of the "Citizen" I shall be bankrupts in purse and reputation. If I remove elsewhere, it will be a confession of guilt, which will amount to an interdict on my business in any other Southern community. If I defy the malice of my foes and proceed with my publication, I subject myself to the possible consequences of a forcible ejection from the city—the destruction of my establishment and ignominious outrage upon my person!—And even if there is a moral and physical power in this community to avert these dangers, there is no power can prevent my grevious loss of business and good name, by the irretrievable stigma which has already been affixed to my character, and which a venal press will be eager to diffuse abroad.

Under a full view of the case, I therefore *appeal* to the aid and sympathy of all just men in this my present emergency. I *appeal* to my friends near and abroad, who have known me for many years, to stand by me in this hour of persecution. I *appeal* to the constituted authorities of the State and city, to protect my person and property, and to permit no violent obstruction to my lawful buisness. If I have offended any law or statute. I *appeal* to the tribunals of the Commonwealth to arraign me for the offence before a jury of my peers. I *appeal* to the community in which I dwell for an opportunity to defend myself from any and every accusation. And finally I *appeal* to all in the name and behalf of an afflicted and innocent family, to spare them the perils and dangers which beset their husband and father.

But if, after all, I am to become the first martyr to a blind and infuriated political zeal, I would in conclusion, solemly ask, where is this warfare to end, and who will be the next victim? If one independent Press can thus be silenced, by the lawless voice of a score or two of its opponents, on *mere suspicion* of wrong, without evidence or examination, what is to hinder the muzzling of every other press obnoxious to those violently disposed? And where, then, will be the palladium of the people's rights and the resting place of liberty? Let the people answer.

If remains for me to say, that should I not be permitted to issue another number of the "Citizen" my patrons abroad may understand the reason on the receipt of this *extra*—They will, I am sure, for the most part, kindly appreciate my position and not expect me to perform an impossibility. In that event, also, those who have paid their subscription in advance may suffer a trifling pecuniary loss, but the blame thereof will not belong to me but to my despoilers.

The public's obedient servant,
L. F. W. ANDREWS.

SOUTHERNERS, KEEP AWAY FROM THE FREE STATES.

We have more than once undertaken to urge upon our Southern readers the propriety and necessity of avoiding those cities where the rights of the slaveholder are denied and trampled upon; and where his property is seized without any compunction of conscience, and appropriated to the use and benefit of that most despicable class of thieves known as Abolitionists. We have cited instances in almost every copy of this paper which has been issued during the last three months, of audacious robberies perpetrated by these scoundrels, who are fitter food for the gallows than subjects for our animadversion.

But a day or two since, we gave an account of one of the most shameful outrages which has ever been committed in this country. A gang of free negroes, excited by certain citizens of Cape May, held a meeting, and resolved to drive away from that place, every Southerner or individual who was known to own slaves. It appears that an impertinent black fellow had made some insulting remark to a Southern gentleman, whereupon the latter administered to him a sound drubbing. His colored brethren came to his rescue; but finally all of them were thrashed and driven from the house. The negroes of Cape May, in a body, assembled, with a determination to make every Southerner leave the premises. But, according to the Baltimore Sun, "that night, in order to preserve quiet, and at the request of the ladies of the house, who were of course terrified at the uproar of the previous night, many of the Southerners left the house."

But a day or two since, a number of negroes belonging to Messrs. Toombs, Stevens and Colcock, of Georgia, were caught by their masters in the very act of running away, or rather being forced away by certain members of that band of felons, the Abolitionists.

When we every day have ocular evidence of the fact that it is criminal folly for a Southerner or slave-holder to carry slave property into a free State, we are astonished to see men so ignorant of that which is to their own interest, and so anxious to take their slaves to a locality, the atmosphere of which is reeking with hypocrisy and dishonesty, under the garb of religion and philanthropy.

It is not more than three weeks since we offered these three words of advice to Southern gentlemen, who were anxious to carry their servants to, and spend their money in Free States; these words were —"Stay at Home." We reiterate this advice.

The following communication has been published in the "Southern Press," at Washington, by a highly respectable and distinguished gentleman of Arkansas, named Mr. John Drennen. He passed through this city with his servant, the day of our publication, and had he taken our advice, staid on this side of the river, kept clear of Cincinnati, Sandusky and Pittsburg, or left his slave in Kentucky, his "caution" would have been unnecessary, and his property would yet be in his possession. Will Southerners ever be awakened to a knowledge of their rights? Will they ever discover that in listening to the protestations of free soil fanatics, they are nestling in their bosoms a serpent which will turn and sting them when they least expect it?

We again offer the advice which Mr. Drennen neglected to take:

"*Stay on this side of the River*; keep away from Pittsburg; eschew Buffalo and Sandusky; shun Cincinnati as you would a pestilence; and give all cities, towns and villages which permit so infamous an animal as an abolitionist to draw breath in their midst, a wide and easy berth. By doing this, you will be relieved of the countless annoyances to which you are subjected in traveling from this city to New York."

A CAUTION TO SOUTHERNERS GOING EAST BY WAY OF THE OHIO RIVER. BEWARE OF PITTSBURG, PA.

The undersigned, a citizen of the State of Arkansas, deems it his duty to place before the people of the South, for their information, a statement or narrative of an event which recently took place at the Monongahela House, in the city of Pittsburg, Pa., so that Southerners going east by way of the Ohio river, may be placed upon their guard and avoid said city in their route.

On the 24th ult., at or near midnight, I arrived at the city of Pittsburg, Pa., on the steamboat Asia, on my way to Washington city, with my wife, child, and servant girl, intending to take the morning steamer for Brownsville; but on making inquiry in the morning, I was informed that the morning boat had ceased running, and that no boat would leave until 6 o'clock, P. M. My wife and child being indisposed, I concluded to go to some hotel in the city, and remain until the hour should arrive for the Brownsville boat to leave. I accordingly had my baggage conveyed to the Monongahela House, and placed in charge of the proprietor of the house, and took a room, in which we remained until dinner was announced. I then left with my wife for the dining-room; leaving the servant girl in charge of the room with my sick child, not supposing for a moment that my property would be disturbed or stolen, as I had every confidence in my servant girl, whom I had raised with as much tenderness as one of my own children, and who, I believe had a strong affection for myself and family. Upon my return to my room from dinner, I was astonished to learn that my servant girl had been taken off, and also one of my trunks, containing the clothing of my child and some of my wife's apparel. Immediately upon learning the theft, I apprised the proprietor of the Monongahela House of the fact, and requested him to procure the aid of a police officer to enable me to obtain possession of my servant girl and trunk, but was told by the clerks of the establishment that a police officer dare not take possession of the servant girl, should he even see her in the street. Finding it was impossible to induce the proprietor of this notable establishment (the Monongahela House of Pittsburg, Pa.) to procure an officer for the purpose of obtaining my property which had been stolen in his house, as he appeared quite indifferent about my getting either the servant girl or trunk. I told him if there was no law in Pennsylvania by which I could get my servant girl, I would try if there was any by which I could obtain my trunk, or make him responsible for its value. The threat of making him responsible for the loss of the trunk and contents, appeared to have some effect upon him, for he then sent for a police officer, to whom I gave a description of the girl, so that he might ascertain her whereabouts and possibly obtain possession of her again. In less than one hour, the officer returned and informed me that the trunk would be in my possession before the boat would leave that evening for Brownsville; but that the servant girl could not be obtained, although he knew where she was. I then offered him any reasonable sum he would ask to return her to me, or show me where she was; but he positively refused to do either, saying it would probably cost him his life were he to give any information which would lead to her arrest.

Being desirous of getting to my place of destination at as early a period as possible, I was compelled to take the boat for Brownsville that evening, but did not get possession of the trunk, as promised; and, although I have been advised by letter since my arrival here, that my trunk which had been stolen would be forwarded me, yet it still has not come to hand, and it is impossible to say whether I ever will get it.

I have thus given a plain statement of the robbery which was perpetrated at the Monongahela House, in the city of Pittsburg, Pennsylvania, almost immediately under the eyes of the proprietor, who appeared to have no desire that the thief should be arrested or the property reclaimed, nor did he appear willing that the aid of the police should be called in until he found he might be made responsible for the value of the trunk and contents.

I therefore caution all Southerners, en route east, to avoid the city of Pittsburg, and particularly the Monongahela House, if they desire to preserve their property from thieves. The proprietor of this house employs none but free negroes for servants, who are insolent, and appear to have as much authority about the establishment as the principal himself. One of the negroes called Wash, who, I am satisfied, had a hand in stealing my property, appeared to have as much control over this rascally establishment as the ostensible proprietor himself. I was informed was compelled to leave the town of Wheeling, Virginia, some time since, for his impudence to a lady of that place. JOHN DRENNEN, of Arkansas.

Washington City, Aug. 8, 1850.

—*Louisville (Ky.) Journal of Commerce.*

THE PROGRESS AND AIMS OF ABOLITIONISM.

We are generally and justly too much excited with honest indignation to discuss calmly the principles, causes and designs of abolitionism as a great political movement (we may call it almost a National movement, as Northern politicians like the term—we do not—and very often talk as they were the nation). We look at the wrong and outrage offered us in itself, and do not often reflect on the ulterior aims which they design to accomplish, or which would necessarily flow from carrying out their present purposes. Such reflection, however is indispensably necessary to any one who would read understandingly the signs of the times, or appreciate correctly the position and strength of the two opposing forces now menacing each other, and destined soon, perhaps, to join in conflict—the battle ground of which will be our country, and the stake at issue republican regulated liberty, and constitutional government. As our frame of government, although resembling others in some particulars, is yet essentially different, so we may say of abolitionism, the only cause which has threatened and now threatens seriously to impair or overthrow that form itself, or to destroy all the treasured principles which that government was designed to secure. It is a new movement, unlike any of the great movements of mind that have marked the history of the world, and like all movements based on the fanatical agitation of the mass, it is impossible very accurately to describe its course or predict its destiny and effect. It has been often observed that the gentle sex, and the mildest men, exhibited the most ungovernable ferocity and destructiveness when laboring under particular forms of mental alienation, and in the same way we would utterly fail if we endeavored to apply rules and maxims deduced from the ordinary operations of well-constituted minds, or well-ordered reason, or from the usual dictates of prudence or interest, to a state of things which can exist by a disregard of all these elements.

We may witness and deplore the effects a tornado, and mark its path by the ruin and desolation which it leaves behind, but this does not enable us to predict the course or extent of its successor. So we may see what fanaticism has done in other ages and countries; we may see what that form of fanaticism called abolitionism has done in our own country so far, but we cannot tell with certainty what it will do if unchecked; and yet the inquiry forces itself on the mind, and the studious observer cannot repress the disposition to speculate by aid of all the light which history and the probabilities of the case afford.

What then has abolitionism done here? Has it not filled our chief cities at the North—the seats of commerce and wealth, with their accompanying refinement, with innumerable heresies, in which blasphemy and absurdity are leading characteristics? Has it not called from the vasty deep of human passion, spirits of fury and of destruction that no human exorcism has yet been able to control? Has it not unsexed woman, and drawn her from the sphere where nature placed her, to prate in the conventicle, or spout blasphemy from the rostrum or the pulpit? Has it not severed the sweet bonds of social intercourse—destroyed all the courtesies of life, and snapt in sunder the ties which held together the different orders of life? Has it not given us agrarianism, communism, socialism? Has it not done violence to the teachings, both of nature and revelation, by asserting that equality shall exist where God has ordained inequality, and attempting rudely and blasphemously to carry out the assertion? Has it not produced discord, heart-burnings and reproaches between sister States and nations, that otherwise might have filled out in harmony their respective orbits, illuminated and guided and kept in check by the central principle of liberty and political equality? All this and much more it has already done—it has entered the fairest political paradise the world has ever seen, and what is the result?

"Some flowrets of Eden may linger there yet—
But the trail of the serpent is over them all."

It has cursed with blight and mildew the fair harvest of freedom, and dimmed the brightness of that star of constitutional liberty whose mild radiance spoke of the hope of political regeneration to a world. It has branded the men of '76 as sciolists and ignorant pretenders while professing to honor their memory, and it has usurped the attributes of Omnipotence, and questioned the wisdom of the Most High while professing to reverence his name. It has not only assumed to correct the wisdom of this world, but it has pointed out errors and defects in the Bible, and impiously attempted to amend the appointments and ordinances of Heaven. It now causes all hearts to quake with fear, vague and indefinite, as foreboding some dreadful convulsion or disturbance of the moral world.

In short, in a few years it has made that phrase "a dissolution of the Union" familiar to American ears—that phrase which before men could only half whisper to themselves, as they shuddered at its sound. Even those who now deprecate that dissolution as the greatest of all possible evils—and it certainly is one, although not the greatest—are forced to think of it, and argue on it, and speak and write of it as something possible—probable—perhaps inevitable.

All this has been done, and done by *Abolitionism*, not by a few misguided fanatics alone as some would vainly tell us, but by a mass of humanity heated and fused together by fanatic art, and thus made a potent lever in the hands of others? What matters it to tell us that the whole evil originates with a small and feeble faction; we care not what puts the mighty mass in motion. If a torch is to be applied to a magazine, a feeble hand is as potent as the strongest for mischief and destruction, and the veriest child who can walk and grasp a brand, may earn the immortality of Erostratus.

Feeble and contemptible as it was in its origin, Abolitionism has already done much evil and no good, and the very feebleness of its first appearance protected it from being overthrown at once. It has now assumed a shape, and made demonstrations which demand notice—serious and earnest notice; it is no longer an idle abstraction, the resource and hobby of the weak-minded, or the speculative dreamer; it is not now a mere tenet, nursed by foolish matrons who have nothing else to nurse, and believed in merely by those whose belief is a matter of the utmost indifference, but has become a fact—the symbol and watchword of a large party, or rather of a large section of our country.

It now moulds public sentiment, enacts laws, builds up and tears down churches, makes and unmakes governors and legislators, controls the purposes, thoughts and actions of millions, and affects the destinies of millions more.

What are now its aims, and what more can it accomplish? Rather let us ask what of evil, ruin and mischief will it not accomplish, if not checked in its career by the stern and united resistance of those it now threatens?—*Columbia (S. C.) Telegraph.*

THE FUGITIVE SLAVE BILL.

Of all the compromise measures which have this session passed the Senate, we consider this the most important, and have, therefore, published it, almost entire, in another column. It is a bill which cannot fail to excite the liviliest interest in the South. It is practically of the utmost moment to several slave States; and if its provisions be faithfully carried out will protect the rights of slaveholders, to an extent to which no other measure could reach. "The question of Slavery in the Territories" (said Messrs Polk, Buchanan and Walker) "is believed to be rather abstract than practical." However that may be, we cannot but believe, with Mr. Calhoun, that so to extend the institution would rather weaken than strengthen it, as the united and cemented stones which, in the walls of the fortress, resist the storm of artillery, may, scattered, be tossed hither and thither by the weakest hand. In this view we look upon the Fugitive Slave Bill as providing for the most annoying and and sensible of Southern grievances.

Heretofore, whilst the constitutional provision on this subject has been as plain as language could make it, the laws passed, to carry this provision into effect, have, unfortunately, not been so plain. Under them a number of vexatious questions have been raised by legal subtlety and criminal desperation.—There is no coinage of equivocation, no trick of cunning, which has not been made auxiliary to a gross and wanton outrage upon the rights of southern property. With some show of legal argument, the practical execution of the constitutional provision for the restoration of fugitive slave has been devolved not upon the State, but the United States authorities: and in this forced and violent construction of the Constitution, State Legislatures have so far virtually wronged its spirit as absolutely to forbid State officers from assisting in the recovery of fugitive slaves. Parties seeking such fugitives have been compelled to submit the legal process of an unusual dilatory character; the fugitives in the meantime having every facility for escape. Where owners have been sufficiently fortunate to arrest fugitive slaves, and prove property in them, they have been dismissed the court of law to encounter, unaided and unprotected, a furious mob at the door, through which to carry a slave were absolutely impossible. Rarely, if ever, has the law vindicated its dignity in the punishment of such mobs; and where such vindication has been attempted it has only failed, to give the triumph of success and the boldness of impunity to criminal outrage.

The large body of respectable and intelligent citizens, North, disclaim any responsibility for these singular outrages upon the rights of Southern Slaveholders. To some extent we are more than ready to admit their plea of "not guilty." We know that men may disapprove of the actions of a mob, and yet fail to move to suppress it. But it is this in difference, this inaction, of the large body of Northern citizens, of which we complain as criminal. The same clause of the Constitution which provides for the delivery of fugitive slaves, provides, in nearly the same language, for the delivery of fugitives from justice. When has any Northern Legislature pretended that the duty of delivering up fugitives from justice devolved entirely upon United States officers? What would Pennsylvania say if Kentucky refused to act upon her demand for a fugitive from justice?

The provisions of this law largely meet the necessities of the case. The penalty for neglect of official duty, for obstructing the recovery of fugitive slaves and for assisting in running off a slave, is ample and cannot be easily escaped. We, further, are of the opinion that the remedies afforded by this bill are cumulative upon those afforded by the old law; in which case, the bill is liberally protective of the South. We should have preferred, however, to have had every Postmaster, Marshal, Deputy Marshal, Collector, Receiver and other U. S. Officers made, *ex officio*, officers whose duty it should be to assist in the recovery of fugitive slaves, and we would have made such duty obligatory upon them by their oath of office. Now that this officer is to be specially commissioned, we apprehend that there will be some difficulty in filling the post of Commissioner for the Recovery of Fugitive Slaves. Few will willingly accept of the appointment, and no one can be forced to take it. In this view of the case, if correctly taken, we fear that the Bill may finally prove inoperative. We are, also, firm in the opinion, that if a master should fail, through the inefficiency of the law, to recover a fugitive slave, he should be fully compensated out of the U. S. Treasury, and we regret that Southern opposition defeated the views of Mr. Clay upon this point.

Notwithstanding these defects, we hope the bill will pass the House. It enlarges the recourse of slave-owners; and embodies a substantial recognition of their rights which gives cheering promise of the dawning of a new day of national peace and harmony. Of its success, since the decisive result of the Test Vote in the House on the Texas Boundary Question, we cannot permit ourself to doubt.—*Memphis (Tenn.) Eagle.*

FUGITIVE SLAVE BILL.

The conduct of a portion of the northern people in preventing the citizens of the slaveholding States from recapturing fugitive slaves, has generated more ill-feeling between the opposite extremes of the Union, than every other cause put together. It was indeed a crying evil, and demanded the immediate legislation of Congress. We are glad to discover that the members from every section have taken a proper view of its importance, and that the Senate has passed the bill which was before that body, with such provisions and amendments as will likely be satisfactory to the South. We have not seen the bill, but understand that Southern Senators were requested and allowed to make it as stringent as possible, and so to frame it as, in future, to secure the rights and property of their constituents. It is stated in the telegraphic notices of the bill that all Marshals of the United States, are bound to execute all warrants for the apprehension of fugitive slaves, and safely keep such as they may arrest under a penalty of $1000. Any person obstructing or hindering the claimant from arresting his slave is subject to a like fine of $1000. It is thus to be hoped that, if the House does it duty, the causes of complaint and dissatisfaction may, one by one, be removed during the present session, and the country restored to peace. This is the ardent wish of every friend of the Constitution, every patriot of the Union. The enemies of either will be silenced in the general rejoicing.—*Columbus Ga. Enquirer.*

THE FUGITIVE SLAVE BILL—ITS EXECUTION THE TRUE TEST OF THE UNION.

The spirit of opposition manifested in Western Pennsylvania, New York City, and Springfield, Massachusetts, to the execution of the Fugitive Slave Bill, points to the true test of the permanence of our Union. Those Southern men, who now advocate Disunion, declare the belief that the public sentiment of the free States is so hostile to Slavery as to make it impossible for the slaveholding States to protect their rights under a common Government. If this opinion of the strength of Northern prejudices were acquiesced in generally by the Southern people, there would be, and ought to be, no hope of preserving the Union. But, up to this time, very few in the South have been able to persuade themselves of the incompatibility of Northern and Southern sentiments. The extremeists of the North now threaten rebellion to a law of Congress, which does nothing more than guarantee our undeniable rights. If the mass of the people do not discountenance these threats, and do not manifest their purpose to respect the law, the value of the Union will begin to be calculated in earnest. Here is an issue about which there cannot be two Southern opinions.—*Richmond (Va.) Times.*

Selections.

The Debate in the U. S. Senate, the publication of which we concluded last week, has a supplement which we now also copy, as we have that which preceded it, from *The National Intelligencer*. This final conclusion of the whole matter is not the least interesting part of the debate:

EXPLANATION.

Mr. Winthrop. I beg the indulgence of the Senate for a single moment, while I make an explanation of a somewhat personal character.

It will be remembered by the Senate that, during an exciting debate which occurred here most unexpectedly a week or two since. I introduced a letter from a Boston shipmaster in regard to the imprisonment of our free colored seamen in the Southern ports. That letter was made the subject of very severe animadversion, and the author of it was stigmatized as a person wholly unworthy of credit. It was declared that his statements were entirely in conflict with the laws of Louisiana, and with the facts as they existed in all the Southern ports; and he was left under imputations of a most injurious character.

Now, it is no part of my purpose to revive any excitement on this subject at the present moment, or to disturb the harmony of the Senate with any matters of controversy in these closing hours of the session. But having been the unwilling cause of bringing into question the character of a worthy Massachusetts sea-captain, I cannot consent that the session should come to an end without saying a few words to relieve him from the reproaches which have been cast upon him.

Mr. Hunter. I hope there is to be no debate on this subject.

Mr. Winthrop. I will promise the Senator from Virginia, if he will permit me to proceed without interruption, that I will not, under any circumstances, enter into debate, and that I will not exceed two minutes by the clock.

I desire only to say, here and now, in the simplest and briefest terms, that I have received from some of the most respectable merchants and ship-owners of Boston the strongest testimonials of Capt. Ranlett's intelligence and integrity, representing him as second to no man in his profession in capacity or honesty, and speaking of him as entitled to every degree of consideration and confidence. I have received, also, from the same sources, many statements going to confirm the accuracy of the general facts which were set forth in his letter, and proving clearly that, while there is room for the idea that his language has something of that exaggeration which we might expect to find in the offhand, impulsive statement of one not much accustomed to write letters for the public eye, it was yet the letter of an honest man, who knew what he was talking about, and who designed to tell nothing but what was strictly true.

As the Senator from Louisiana (Mr. Soule) has kindly proposed to make an explanation on the subject of the Louisiana law, I will not anticipate him on that point.

I propose, however, without troubling the Senate further at this time, to append hereafter to these brief remarks the evidence which I have received on this subject, including the deposition on oath of Capt. Ranlett himself.

I feel bound to say publicly to the Senator from South Carolina, (Mr. Butler,)—to whom I have already shown this deposition—that it proves that he was correct in thinking that a question of *salvage* entered into the particular case which was described in the letter; but that it proves, also, that the case was adjudicated by the Chamber of Commerce of Charleston, (S. C.) who bore testimony to the good conduct of Capt. Ranlett on the occasion.

But I will not trespass further on the indulgence of the Senate, except to repeat that, with the simple view of vindicating the character of an honest Boston Shipmaster—of most respectable connexions, who has been in the merchant service for thirty years, discharging his duty without fear and without reproach, and whose character for humanity is attested by the fact that, within two years past, he has saved 28 persons from a sinking ship, which had been previously passed by another vessel—I intend to place upon the same record which contains the imputations which have been cast upon him, the statements which have been furnished me in regard to the law and the facts in question.

Mr. Soule. I feel much relieved from the opportunity which is offered me of correcting an error into which I fell, most involuntarily, when the subject referred to by the Senator from Massachusetts was last before the Senate. I was under the impression that the law from which I read had never been altered, but was still then as it stood prior to 1842. I have since discovered that a subsequent statute had modified the condition of things existing under the law of 1830, with respect to people of color coming on board of ships from other States to Louisiana, so as to require the harbor-masters to report them to the municipal authorities, who thereupon are to issue warrants for the arrest of such persons. But this law goes no further in its severity; on the contrary, it provides for the extradition of persons thus arrested to the State from whence they came—*at their cost*, if they are able to pay them, *at the cost of the State*, if they are not.

Such being the law of Louisiana since 1842, it seemed to me that it was not only natural, but right and proper that it should have been enforced. Presuming this, I immediately wrote a telegraphic despatch to the recorder of the first municipality of New Orleans, in order to ascertain whether or not the cases under the law last mentioned were such as to give countenance to the loud clamors raised on the assertion that there were no less than hundreds that occurred in a single year. The answer which I have obtained, and which I hold in my hand, shows that the cases in the first municipality during the whole period which has elapsed since 1842 hardly reach one hundred; and, allowing an equal number to each of the other two municipalities, we have an average ratio of twelve a year for each. I desire to set myself right with respect to this matter, as nothing has ever been further from my mind than to do the least injustice to any human being, be he from what quarter he may, by any erroneous assertion into which I may have been betrayed. I wish, therefore, to have them corrected, so far as what I have said goes, and to exonerate the person alluded to in the former debate from any imputation based on a statement of the law and of the facts under it not in accordance with the statement made here.

Mr. Butler. I would not on any consideration have any gentleman suffer by anything that might take place in the conflict of debate; and when my friend from Massachusetts appeals to me to do justice to an individual whose name has been involved, and whose character by implication has been reflected upon on such an occasion, I will, in a very few words, so far as I can, comply with his request. That these Northern shipmasters should have a decided opposition to the law of South Carolina and other Southern ports, by which colored persons are committed to prison, I am not at all surprised; and that, under the influence of their feelings, and I pardon much to them, they should have made somewhat exaggerated statements, is perhaps naturally to be expected. I am sure that the candor of Capt. Ranlett will concede the truth of what I have just said. His candor, too, has convinced me that he is willing to rebut the inferences which might have been drawn from the statements which have heretofore been made by his letter, and the certificate of the Chamber of Commerce of Charleston, satisfies me that he is a respectable man. No temptation on earth, so far as I know myself, could induce me to do injustice to any individual in our political strife; and I am inclined to think that, with a strong feeling of opposition to this law, Capt. Ranlett has, as he says himself, indulged in somewhat exaggerated statements. As an evidence of that I must state, in justice to the law itself and the practice under it, that in South Carolina no individual has ever been sold under that law. I wish that point to be remembered. And, so far as concerns the two individuals of whom Capt. Ranlett has spoken, they of course were released; how released I will not undertake to say, but I am rather inclined to think by the persons to whom the vessel was consigned. My friend from Louisiana has said that there about some thirty a year arrested in Louisiana, and I suppose that not one-half that number have been arrested in South Carolina. And, sir, I am confident there has been no disposition of late to enforce that law, in a way to make it painful to the Northern shippers. I measure my words, sir; and so far as regards the English seamen, I believe there is a willingness to modify the law to-morrow. And, so far as regards even the colored men from the North, I think we would be willing to modify it. I am now stating what I believe to be strictly true. So far as regards Capt. Ranlett, I must be permitted to say that, from the evidence of my friend from Massachusetts, I will, upon a matter of personal consideration, not allow myself to do anything that he will not, upon his own personal responsibility, endorse.

Mr. Berrien. The Senate has permitted explanatory remarks with reference to a discussion which took place the other day; and having participated in that discussion, I desire to say now a very few words. I do not understand the statement made to-day to deny that the representation which

CORRESPONDENCE BETWEEN FRANCIS GRANGER AND WASHINGTON HUNT.

CANANDAIGUA, ONTARIO, October 7, 1850.

MY DEAR SIR—Up to this time we are without any formal publication of the proceedings of the recent Syracuse Convention, or notice of the acceptance of its nominations by either of the candidates, beyond an announcement in your behalf, that recently appeared in the *Albany Evening Journal*, which assumed to speak by your authority. It is claimed by many, differing from me in opinion, and by several prominent presses, that in the acceptance to which I refer, it was your intention to approve of the resolutions passed by that Convention as more truly expressing the sentiments of the Whigs of New York, than did those reported by the committee and rejected by the majority of the Convention.

I enclose acopy of the rejected resolutions, believing that you will not hesitate to declare your opinion of them and upon the subjects to which they refer.

With an earnest desire to maintain the integrity of our party in this State, in such manner as to retain our position in the glorious Whig party of the Nation,

I remain, very truly, yours,
FRANCIS GRANGER.

Hon. WASHINGTON HUNT.

ALBANY, October 11, 1850.

MY DEAR SIR—I have received your letter in relation to the proceedings of the Whig State Convention, and enclosing certain Resolutions which were reported by Mr. DUER, and afterwards superseded by the adoption of Mr. CORNWELL's substitutes.

I need not say to you how sincerely I regret the divisions to which you refer. It was my earnest desire that a spirit of conciliation should animate the proceedings of the Convention.

I was consulted on the subject before the meeting of the Convention, and gave my approval to the Resolutions to which you allude, in the belief that the sentiments of toleration which they express would tend to ensure harmony in our ranks.

It appeared to me that they presented common grounds of justice and moderation upon which all Whigs might unite without any abandonment of principle. Considering the position in which I am placed by the action of the Convention, I do not feel myself called upon to discuss the question how far these Resolutions conflict in principle with those finally adopted by the majority. Every Whig must judge for himself whether in reality there is such a difference between them as should separate those who have long acted together, united by common sentiments, in support of great and vital principles of public policy.

As you ask an expression of my opinion, I cannot hesitate to state my views in relation to the differences which unhappily distract and embarrass the Whig party at the present moment.

So far as these differences are personal in their character, I consider them unworthy to engage the thoughts or disturb the action of a great party, organized for the establishment and advancement of durable principles, and not for the gratification of political leaders. In respect to the merits of particular men, perfect freedom of opinion and preference, must be accorded to all. It is a right which cannot be questioned or abridged, and which I trust will never be permitted to arrest our progress in the attainment of objects of paramount public concern. Men rise and fall; they flourish and disappear, but the principles for which we contend are as sacred as the Constitution, and as enduring as the rights of self-government.

The position of the Whig party of the Union, in respect to the sectional questions which have agitated the country, does not present to my mind the same embarrassments which seem to be entertained by many of our political friends. We all know that a wide difference of sentiment exists in the Northern and Southern mind on the subject of Slavery. This difference is not a fact of recent origin. It existed at the outset of our national career. Yet it did not deter our Fathers from making common cause and sharing common trials and sacrifices in the achievement of our Independence. It was insufficient to prevent the men of the Revolution from uniting as one people to erect the wisest system of free government yet seen upon earth. It was a serious obstacle, yet it did not defeat the formation of the Federal Constitution. Nor has it been sufficient during the subsequent period of sixty years to arrest our onward progress, as a united people, in the enjoyment of the blessings and accomplishment of the great purposes of our National compact. For myself, I indulge no fears that it will ever be permitted to touch the foundations of our glorious Union. It is true that sectional differences have sometimes produced violent collisions of opinion, and excited serious alarms. But Northern feeling and Southern feeling have always yielded to the higher sentiment of Nationality, and have proved loyal and subordinate to that devotion to the Union which animates the hearts of the whole American People.

My attachment to the Whig party and its principles, rests upon the conviction that it is emphatically the party of the Union and the Constitution; identified, in all its aims and aspirations, with the perpetual preservation of both. I cannot admit that the Whigs of the North have in any respect, or on any occasion, been found wanting in fidelity to the Union. It is true we resisted the Annexation of Texas, and the entire policy which involved the country in an unnecessary War for the further acquisition of Southern territory. We regarded these measures as incompatible with our just rights under the Federal compact. In our opposition to them, the Whigs of the South stood manfully by our side. Were the North were influenced, in a high degree, by a repugnance to the extension of Slavery and Slave representation, while the Whigs of the South were animated by a patriotic desire to preserve harmony and concord between the different sections of our common country.

Both were satisfied with the Union as it was. The whole Whig party aimed to avert the sectional controversies which were so clearly foreseen. But all our efforts were overpowered by the numerical force of our political opponents. Northern, no less than Southern, Democrats, are responsible for the accession of all the territories which have proved a subject of discord and strife in and out of Congress. Pending the War with Mexico, and before any of these conquests were made, we firmly and repeatedly declared to the Administration and the country that if free territory were acquired, Slavery should not be extended over it by any act or assent of ours. These warnings were unheeded and the territory secured. Our representatives insisted upon prohibiting the introduction of Slavery while it remained in a territorial condition. In this they were faithful to the sentiment of their constituents. If agitation arose, it was not of our seeking.

To assume that our opposition to the expansion of Slavery over a free country was an aggression upon the Institutions of the Southern States, or an invasion of their rights under the Constitution, is a position which cannot be sustained by fact or argument. It was an open question, to be decided upon its inherent merits, with single reference to the rights and welfare of the governed.

The Whig party of the North has never attempted any encroachment upon the constitutional rights of the Southern members of the Confederacy. On the contrary we have observed and respected them with sincere and honorable fidelity. Our Southern brethren are secure in the peaceful enjoyment of their institutions, and they may safely dismiss from their minds all apprehensions of injustice or assault from the Whigs of the free States upon interests which the Constitution has left under the exclusive control of municipal legislation.

I am aware of the diversity of opinion which exists in reference to recent measures of Congress for the adjustment of the territorial questions to which I have adverted. Men, animated by the same sentiments and principles, differ honestly in opinion as to the precise effect of some of those measures. Time will solve every doubt. It has appeared to me that these diversities of opinion call for the exercise of mutual toleration and forbearance. I cheerfully accord to our representatives who differed as to the best means of terminating the contest, equal credit for rectitude and patriotism. The nature of the question made it impossible that the views of all should be gratified. We may well rejoice in the admission of California as a free State. In some respects, the territorial bills, and the terms of settlement with Texas, did not accord with my wishes and opinions. But we must acquiesce in the constitutional action of Congress, as we acquiesced in the annexation of Texas and the treaty with Mexico.

I yield the more cheerfully, in the confident hope that the people of New Mexico, who have already declared against the introduction of Slavery, will in due time come forward and successfully assert their right to admission into the Union as a free State. Opposed as I have ever been and always shall be to the extension of Slavery, I trust the future action of the Government will be such as to produce no new conflicts involving the assertion of this principle. It is a principle which pervades the Northern mind, and our Southern friends must not ask our people to renounce it. May we not hope, then, that the rapacious spirit of conquest which opened the fountains of bitterness and discord, may be arrested; that our Government will pursue a genial and conservative policy in future; and that the friends of the Union—the wise, the rational and patriotic everywhere—will unite to resist all wild schemes of extension, which may threaten to reproduce the dangers from which the country has been rescued?

In surveying the measures of Congress connected with the Slavery question, we should rejoice in the prohibition of the slave trade in the District of Columbia. I hail this as a great measure of patriotism and humanity. It removes from the Capital a traffic which shocked the sentiments of the people, and brought reproach upon our national character.

I should be wanting in candor if I omitted to say that I deplore the passage of the Fugitive Slave Law, in its present form. Recognizing to the fullest extent the constitutional obligation which it is intended to enforce, I regret the features of this bill which are calculated, not to arrest agitation, but to make it more intense and universal. It could not have been well considered and needs essential modifications. The summary operation of its provisions conflicts with all our notions of personal right and security, derived from the common law and recognized by every free constitution.

I have expressed my views thus freely on the topics to which you call my attention, conceiving it due to you and to all, in the present posture of affairs, that my sentiments should be uttered without reserve. I have no opinions to conceal. According to my view of the subject, there are no such grounds of division as should prevent the Whigs of the State and of the Nation, from uniting and acting together in support of their ancient and well defined principles. Differences of sectional feeling ought not now, more than in times past, to separate Northern and Southern Whigs in their efforts to secure a wise and honest administration of our common government. May it ever be administered in a spirit of justice towards all sections. We must act together in upholding the cardinal doctrines of the Whig faith. The Constitution does not belong to the North or the South. We are all concerned in the exercise of its powers for the beneficent purposes which it was designed to fulfil. The accountability and limitation of the executive power; the independence of Congress; the protection of our national industry; the improvent of navigation and intercourse on all our channels of commerce; the observance of justice in our relations with all countries; these are objects which demand our thoughts and our energies. Upon them we can all unite. In regard to these and many other views which actuate the Whigs, there are no geographical distinctions. The diversity of sentiment between the two great sections to which I have alluded, so long as all will consent to be guided by the chart of the Constitution, will not endanger the Union, or sever those cherished ties which bind the Whig party together.

You and I have witnessed the patriotism and true national feeling evinced by our Whig brethen of the South, during years of personal association with them in the halls of Congress. It is impossible that we ever should be separated from them in feeling or political principle. I will not surrender my claim to live and die in the same National Party with CLAY and CRITTENDEN, BELL and MANGUM, STANLEY and GENTRY.

There are peculiar incentives to union and harmony at the present crisis. We have a Whig Administration worthy of our highest confidence, in both our National and State Governments. We are bound to support them with efficiency in carrying out the measures for which we have labored through so many years of effort and vicissitude.

My sentiments are fully before you. I find myself placed (by no agency or solicitation of my own) in a position of unusual deficacy. I am not responsible for the existing dissensions. Having no resentments to gratify and no personal ends to promote, it has been my constant effort to allay animosities; to heal divisions and to preserve that harmony which ensures vigorous and successful action.

If the Whig Party is to Perish by its own feuds, I am guiltless of the great calamity. It is for the Whigs of this State to determine whether all their efforts and sacrifices shall come to this inglorious conclusion.

It is proper for me to add, that the article in the Evening Journal, to which your letter refers, contains a correct and authorized expression of my views.

I remain, with great regard, yours, truly,
WASHINGTON HUNT.

Hon. FRANCIS GRANGER.

National Anti-Slavery Standard.

Without Concealment....Without Compromise.

NEW YORK: THURSDAY, OCTOBER 24, 1850.

THE PENNSYLVANIA MEETING.

We had the great pleasure of attending the Annual Meeting of the Pennsylvania Anti-Slavery Society, held at West Chester, on Tuesday, Wednesday and Thursday of last week. When we arrived on the ground, towards the close of the afternoon session of the first day, we found Mr. Pillsbury addressing a very large audience filling the new and elegant Horticultural Hall in that beautiful town. The audience was as attentive as it was large, and seemed to be willing to hear, if not to accept, whatever truths, however generally unpalatable, that might be offered to them. This spirit marked and pervaded the entire meeting. The attendance of the members of the Society was very large; but, still, the majority present must have been inhabitants of West Chester or its vicinity. We understood that Anti-Slavery labor has not been bestowed very abundantly upon that locality, so that much of what was said must have been unaccustomed sounds in the ears of the people. Still they listened with entire patience, with a slight exception not amounting to a serious interruption, upon the second evening. It should be recorded to the credit of the authorities of West Chester that they were determined that no disturbance should be permitted. The Sheriff of the County was present, with a sufficient police force for the maintenance of order; for whose interposition, however, there was no occasion, excepting, we believe, the removal of a single disorderly person.

The Hall is a very commodious and handsome one, and was still ornamented with the evergreen and leafy decorations of a recent Celebration. The proportion of members of the Society of Friends was greater than it has ever been our lot to see at any meeting we have attended. This circumstance, we presume, accounts for a more general participation in the discussions by numerous speakers, women as well as men, than is common in our Eastern Meetings. They were carried on with much animation and ability, and covered the whole vast field of Anti-Slavery duty and action—a field as extensive as the country and all the institutions, political, civil and social, which exist in it. The Fugitive Slave Law was ever at hand, by way of food for denunciation or of illustration. It formed, as it must form, until it is repealed, a main theme of thought and speech. The Constitution, from which that law springs, as a fungus from a corrupt tree, was examined and its necessary adaptation to the production of such parasites demonstrated and denounced. The Church which consecrates and defends it was viewed in its varying phases, but its almost unvarying influences were in its favor. Full plainness of speech was used without stint, and it was received with profound and earnest attention. The various parties were scanned, and their inherent and incidental vices pointed out and reproved. The question of the use of the productions of Slave labor was argued in a spirit of sincerity and of charity.

In the consideration of these topics, a large number of speakers joined. Mr. William I. Bowditch, of Boston, was a new face and a fresh voice to almost all present. His clear statements, his logical deductions, his rhetorical force and clearness of language, commended his speeches to general admiration. Mr. Pillsbury had lost none of his sarcastic power or pathetic eloquence by his late visit to Ohio, and was ever listened to with eager ears. Thos. Whitson, Jas. Mott, Lindley Coates, Mary Grew, Abraham L. Pennock, J. M. Mckim, Sam'l Rhoads, David Evans, Eli and Thomas Hambleton, and many others, participated in the debates. The absence of Mrs. Lucretia Mott was universally and deeply regretted. Just at the close of the Meeting, the venerable Isaac T. Hopper unexpectedly appeared among us. As soon as he was recognized on the platform, the audience gave him a Reception as cordial, if not as vociferous, as Jenny Lind herself could have had, and he was welcomed in the warmest manner. His long connection with the interests of the Fugitive Slaves made his presence and his words doubly interesting at the present time. He gave two or three interesting narratives of his experiences in this branch of philanthropy, which were heard with earnest interest. Mr. La Pierre, one of the victims of the late decision of Judge Maclean, in Indiana, by which he has been stripped of all his property, for assisting fugitives, was present, and an appeal was made in his behalf, which was answered by a contribution of nearly a hundred dollars. The Society adjourned at the end of the morning session of Thursday, after what, we understood, its members considered one of the most successful of its Meetings.

This Meeting was a gratifying and encouraging proof that the Anti-Slavery Agitation is producing its legitimate results. The spirit of hostility to Slavery was strongly manifested as it was deeply felt. A unity of feeling and opinion with true, uncompromising Anti-Slavery everywhere was obvious. Though the form of the manifestation was, perhaps, somewhat different from that at the East, the substance is the same. The events of each successive year's Anti-Slavery history serves to make more and more clear to Abolitionists their policy and their duty. The action of the last Congress, especially the infamous Fugitive Bill, is opening the eyes of many which have been sealed in a judicial blindness. An increasing union of sentiment and action can hardly fail to be the result of this pressure from without. Men who have long stood aloof from us are beginning to look in the direction in which we are walking; and, perhaps, a little more insult and outrage may drive them into our company. At any rate, it is our business to make our position clear and definite, so that no man can mistake it. There was never a time when opportunity courted our hands so goldenly. The Pennsylvania Abolitionists seem well determined not to let it escape without extorting a blessing from it.

On our return to Philadelphia, we had the singular good fortune to be present at the first hearing, before a high magistrate, of a claimant to a slave, under the new law. Mr. Justice Grier, one of the Associate Judges of the Supreme Court of the United States, was the official before whom the hearing was had. The excitement in the City was extreme, and was only allayed by the discharge of the slave, on the ground of unsufficient evidence of title. Judge Grier should be excused for this unfortunate result by the South, on the ground of the extreme reluctance with which he manifestly made it, and the severe censures he cast upon the claimants for not having made up their case better. Messrs. Charles Gibbons and David Paul Brown were the counsel for the slave, and did themselves great honor, although, the case going off on a collateral issue, the merits of the law did not come up for consideration. Perhaps we may give a more detailed account of our personal observation of the case, next week, than we have time or space to do now. We will only say, in conclusion, as to this Meeting, that it will be an occasion to be always remembered by us as one of reunion with long known friends, and of a first personal acquaintance with many more whom, though well acquainted with them by report, we had never before met, but whom we shall always desire to meet again.—E. Q.

THE HUNT.

THE country has been enlivened, during the past week, by another bout at the National pastime. The Southern hounds unearthed the game at Philadelphia, and the sport came off there on Friday last. We copy a full report from the *Philadelphia Bulletin*.

THE FIRST FUGITIVE SLAVE CASE IN PHILADELPHIA.

Yesterday afternoon, a negro named Henry Garnett, a hod carrier, was arrested as the slave of Thomas P. Jones, of Cecil county, Md. He was brought before Judge Grier, of the U. S. Circuit Court, when after some remarks from the Judge about his determination to execute the law as he finds it, the hearing of the case was postponed till this morning.

This morning the Court assembled, Justice Grier presiding. The slave Henry was brought into Court, attended by his counsel, David P. Brown, Charles Gibbons, Robert P. Hare, and Wm. J. Pierce, Esqrs. Henry was kept in the Marshal's office all night, under the immediate eye of Marshal A. E. Roberts, where all his wants were kindly attended to. He was permitted to have such intercourse with his friends as was considered proper, up to a late hour at night. His counsel were also with him until 10 o'clock. No attempt at disorder or violence was attempted through the night; and probably owing to the hour of the hearing not having been announced in the morning papers, the crowd of colored persons was not so great as might have been expected; but still the concourse was great. The slave was attended yesterday afternoon, and again this morning, by a committee of the old Pennsylvania Society for Promoting the Abolition of Slavery. This committee, on behalf of the Society, disclaimed any intention of producing excitement or tumult in reference to the new Slave Law. They stated to the Court, that the Society had already held meetings for the purpose of allaying the excitement among the colored population growing out of the passage of the law, and that the Society had prepared an address to the friends of abolition, as well as to the colored race, urging them not to be led into acts of armed hostility to the law. The Judge highly commended this course, and said it was just such an act as he would have expected from the worthy gentlemen connected with the old Pennsylvania Society, many of whom it was his pleasure to be acquainted with. Hugh W. Tener, appeared for the claimant, and the Judge acted as the Commissioner himself, as this is the first case under the law.

At the opening of the court, the Judge stated that the slave was charged with having absconded from his master, to whom he was held to labor for a term of years, to be free at 30, according to the will of Margaret Sanders, his former owner.

Hugh Tener, Esq., arose and said, that he would adduce proof of the slave's identity without argument, and if it did not appear to the Court satisfactorily that Henry was the property of the late Benedict Jones, of Maryland, and now belonged to Thomas P. Jones, the present claimant and executor of the last will and testament of Benedict Jones, he would ask that the slave be discharged. The wills of Margaret Sanders and Benedict Jones, were then offered and objected to by Mr Gibbons, as not being properly certified under the act of Congress. The act of Congress of 1790 was then read by Mr. Gibbons, and as the wills offered were merely attested by the Register of Wills in Maryland, he contended that it was not such an attestation as the law of 1790 contemplated. The Judge said that this Court was bound to know the laws of all the States, and no one State could be treated as a foreign State.—The 6th section of the fugitive slave Bill was then read by Mr. Gibbons.

Judge Grier said, that he was compelled to know and recognize the seals of every State in the Union.

Mr. Gibbons argued that the seal appended to the will, was one that had been in use in the State of Maryland before the passage of the Fugitive Slave Bill, and was, therefore, not such an one as could be recognized under the act of Congress of 1790.

Mr. Tener said that he did not offer the will to prove that the claimant was the executor of Benedict Jones, but that he is the residuary legatee.

Judge Grier said, the party had not taken the course prescribed by the fugitive act. He might have taken his witnesses before a magistrate, and established his claim ex parte, which would have been conclusive upon the Courts. But as he now relied upon other proof to prove property and indentity, he must be regulated by the ordinary rules of evidence. The law had pointed out a plain and open track, and as the plaintiff had not pursued it, the Court could not go into all the circumstances. The paper appeared originally to have something like a seal attached to it, but what it had been could not now be told. The wills must therefore be rejected for the present. Affidavits should have been taken that there was such a person as the slave Henry, and that he was the property of Mr. Jones.

D. P. Brown, said, as this was a case of first impression, the whole matter of proceeding should be clearly laid down.

Mr. Tener offered a certificate to prove that the magistrate who signed the affidavit is a magistrate of Maryland. The Judge said that this could be admitted for all it could prove.

Mr. Tener offered to examine a witness to prove that Henry was a slave of Benedict Jones, and that he escaped from him in 1842, and that T. P. Jones is the executor of his estate. Affidavits describing the slave of B. Jones were read, but appeared to be very indefinite in their description.

Richard Semans, sworn—I live in Philadelphia; formerly lived in Cecil co., Md.; have lived in Philadelphia since last Feb. a year. [Mr. Gibbons here interposed, and said that the law required the Judge who hear the case, to take down the evidence himself, that it may be certified to by him; which view was also sustained by D. P. Brown.] I knew the negro boy Henry in Cecil co. Md.; it was said he was a slave; he was in the employ of Messrs. B. & T. P. Jones; they claimed him as their slave; I knew him 8 years ago, at the time he left. I was born in Kent co., and removed to Cecil co. I became acquainted with this boy in 1838; he was then in Mr. Jones' employ; whether he was then in Sanders estate I cannot tell; I can't say how long he continued in Mr. Jones' employ; he left Mr. Jones' employ in 1842; he was known and recognized in the neighborhood as belonging to the estate of Benedict Jones; when he escaped he was in the employ of B. Jones, and was said to be his slave, and I believe him to have been so; I have seen the prisoner who has been arrested; he is the same Henry; I have no doubt at all; B. Jones died since I have been in Philadelphia; it was said Henry was a slave for a term of years; can't say how long, but I heard he was to be free in time: Mr. Jones said he was about 17 years old; he was so reputed; his time had not expired when he left Mr. Jones; he was not set free by Mr. Jones.

Cross-examined by Mr. Brown—I am 20 years old the 25th of next January: my first knowledge of the boy was twelve years ago; I was not then 8 years old I lived on the adjoining farm; I moved into Cecil county in 1837; I am not related or connected with Mr. Jones' the claimant; we were neighbors and friends; I cant say that I had known Henry as residing with any body else previous or subsequent to 1838, as a slave; I was informed by Mr. B. Jones, that he was held as a slave for a term of years, and not as a slave for life; can't tell when Mr. Jones so informed me; as near as I can reccollect about 1840; in speaking to my father, I having hold of his hand, I got the information; I can't say that I have heard him speak of it since; it was at the house of B. Jones that I heard it; he was asked the question by my father, if the boy Henry belonged to himself. Mr. Jones said for a term of years; I have no recollection that any thing was said of the time; don't know if my father asked him; can't tell why my father asked the question; I did not enquire; as near as I can recollect it was in 1840; the election of Gen. Harrison fixes the time: it was after the election; but can't say whether it was before the inauguration; I last saw Henry in 1842, at Mr. B. Jones; I was not in company with my father: I was at work with Henry on the farm; I had no conversation in particular as to his being a slave previous to 1842; I recollect no conversation definitely previous to 1840; that was the grounds upon which I speak, and hearing it from the family of Mr. Jones; I never at that time heard for what term of years; but have since; I continued living in Cecil county, Md until next February will be ten years; I have not seen Henry since 1842, until yesterday; he bears a mark on his right cheek by which I can identify him, and by his countenance; I recognize him as being the man; I spoke of the mark on his face before I saw him yesterday, and directed my attention to it in company with Messrs. Jones and Sims.

There was a doubt upon my mind on entering the room, as to his identity, and I expressed it to Mr. T. P. Jones: I said I could not say it was him until he was brought to the light: he was brought to the light; I did say that I thought he was not the man; no person spoke to me in regard to the scar on his face; I spoke to the Messrs Jones, John W Simons and Mr. Ferguson; this was before the claim was made on the man; it was the night before last, about 8 o'clock, at the Red Lion Hotel; I don't live there; the negro had not been arrested there; I went there to see my friends who had called to see me at my place of business that afternoon; there were no papers exhibited to me that afternoon; there was no conversation with them to me about the scar; I spoke of it; is on his right cheek just there (pointing his finger between his cheek bone and nose); I carried the knowledge of that impression in my mind since 1842 there was no other mark; he is not a very dark or light man; I call him a medium; these gentlemen told me they were in pursuit of him; he told me he knew where he was; I did not ask him: can't tell how many colored people were in the employ of Mr. Jones at the time; can't tell what marks were upon them, except as to one, who had a cut foot; I never inquired the cause of the scar; I thought it a cut; I noticed it before 1842; never spoke to Henry about it; I have not been written to about him since I have been here: I have been down to Cecil county twice a year since 1842; I have had no direct conversation about him while there.

Re-examined by Mr. Tener—I had been in the habit of working occasionlly with Henry, some three years. I had every opportunity of becoming familiar with his person.

By Mr. Brown—Mr. Jones had two sons, Thomas Price Jones, John Ward Jones, and three daughters.—The Mr. Jones' present are his sons.

John Ward Jones, sworn—Mr. Brown objected to the introduction of this witness. That it was alleged that the prisoner was the slave of Benedict Jones, deceased, and that the witness being a son of Benedict Jones, was a party in interest.

Mr. Tener argued that he was competent—that he had no interest under the will of Benedict Jones.

The Judge suggested that the will was not in evidence.

Mr. Brown rejoined—Stopped by the Court.

Judge Grier said: This is a summary proceeding, but it must be governed by the same rules of law as other cases. Henry had been shown *prima facie*, to be the property of B. Jones.

Mr. Tener asked for a continuance until to-morrow, for the purpose of further making out his case.

Judge Grier reiterated the views he delivered yesterday in relation to an attempted rescue and further said that he would, for the purpose of carrying out the requirements of the law, even send to the President of the United States for a thousand troops, if necessary, and if armed resistance should be offered, he would execute the law even if he should be compelled to walk through the blood of every colored person in this city. He said that 8 years delay had already been had in reclaiming the slave and the Marshal was under great responsibility, and he did not feel disposed to add to his responsibility, if he could avoid it. He was disposed to give justice as well to the master as to the slave; but the master must prove his case to the very letter—he should have his pound of flesh but no more.

D. P. Brown strongly contended against a further postponement. He urged that the claimant should have come prepared to make out his case, and if he has failed to do so he should not be permitted to mend his mistakes and hunt up other evidence, to enable him to whisk off the prisoner.

Mr. Tener rejoined, by saying that the claimants had rights here, and as the prisoner had had a postponement at his request yesterday, he should be indulged also with a postponement.

Judge Kane said that a difficulty occurred to his mind as to granting a postponement, as the claimant had as much time since the adjournment yesterday to complete his proof as he now asked for, and had failed to do so. The crowd of negroes in the yard having heard that the prisoner was discharged, commenced cheering vociferously.

John E. Ferguson, sworn—I live in Cecil county, Md., about 6 miles from Thomas P Jones' residence; I have lived there about two-and-a-half years; I lived with P Jones' father; he died, I think, in June 1849—[parole testimony as to who is the executor objected to, and the objection sustained]—I can't say that I knew the boy Henry; I know nothing about him.

Edward Semans, sworn—I lived in Philadelphia; have lived in Cecil co., Md.; left there about 5 years ago, in Jan. 1846; we moved there in the winter of 1837.—[The Judge here said, that unless the *hiatus* in the will could be filled up it was scarcely worth while to take up time.]

Judge Grier said, the law was plain, and the claimant had choice of his own time, and had failed to make out even an *ex parte* case. He thought he would therefore have to refuse a further postponement of the case, as the laws of Pennsylvania forbid the use of jails within the State for the purpose of securing slaves.

Mr. Gibbons, who was a member of the Legislature of Pennsylvania that passed the law referred to, asked to explain the circumstances that induced its passage. He then gave its history, and said that the law passed both houses of the Legislature unanimously—the yeas and nays not having been called.

The Judge said, that as the claimant had failed to make out his case, the prisoner had a right to his discharge, and should be accordingly discharged.

The prisoner was received outside of the building by his colored friends, who were most extravagant in their shouts of exultation. They bore him away in their arms, shouting at the top of their voices.

About noon, a vast assemblage of blacks, male and female, had collected, and much excitement of a suppressed nature was manifested. The police regulations adopted by the Court, however kept the best order both inside and out of the Court building. There must have been from one to two thousand colored persons present. No positive disorder or outbreak occurred, that we heard of, but considerable altercation took place between the blacks and the police. The blacks were not permitted to choke up the passage way to the Court room.

Thus has ended the first case tried in this city under the Fugitive Slave Bill. The Court, it will be seen, is determined to be very stringent in the matter of proof of property and identity.

As far as we can learn the above is a pretty fair report of the case, as to the main facts, the *Bulletin* probably thinking it not prudent to falsify to any great degree in a case so notorious. If we are rightly informed, however, the *animus* of the trial is in some degree lost here, as Judge Grier is made to appear the upright and severe judge, determined to administer impartial justice, according to the law, and giving no advantage, at least, to the unrighteous claimant. This, we are told, was not the fact. That dignitary's failing is not to lean to mercy's side. He meant not only to execute the law if it came fairly within the line of his duty to do so, but he did his best to create the occasion. It will be observed that a hearing in the case was postponed from Thursday to Friday morning after "some remarks from the Judge." But why postponed? To give a man thus dragged before the Court, charged with being a fugitive slave, time to prepare for his defence, and prove that he was in law, as in fact, a free man? Not at all! It was that time should be given to the other party; that the wretches who had seized this man in open day, in the streets of a free city, might at their leisure justify the act which they had committed. Judge Grier, in the true spirit of the law of Slavery, presumed the man before him to be a slave by virtue of his color, and not that he was a free man by virtue of his manhood. The palladium of the law was thrown over the individual citizen not as a panoply to guard him, so far as it was possible to be done, from all infringement of his rights as a man, but it was cast upon him as a net which should entangle and secure him till the invader of his rights could fasten the fetters upon his limbs and load him with chains. "Who are you that come before me"? virtually said the Judge. "May it please your honor," reply the claimants, "we are holders of slaves, and in your streets we found this fugitive property of ours which according to the Constitution and the laws we are entitled to secure and convey away. As the administrator of the law we invoke your authority and aid." And what answer made the Judge? Did he thunder in the affrighted ears of the miserable and contemptible devils who thus reminded him of the fellowship which his oath of office created between them—"Show me on the spot your right and title to this citizen; bring forward all your evidence without a flaw; establish your proof, beyond a question, that the man is your slave; and do it now. Failing in this the prisoner is discharged, for liberty is too dear and precious a thing for the meanest citizen to be deprived of it for an hour without good cause shown. Produce your proof or unhand the man!" Did he say this? No. But he did say substantially—"Gentlemen, I will do what I can to aid you to secure your slave, but we must proceed according to law. You have caught a man, who, you think, may be the right one. Perhaps he is; perhaps not. At all events, I will help you to hold him till you can get your evidence together, and establish your claim. To that end, I will postpone the hearing in the case till to-morrow. In the meantime you must proceed thus and so to secure a decision to-morrow in your favor." Such we are informed by one who was cognizant of all the proceedings, was Judge Grier's course. He—the presiding Judge—actually instructed, in a case involving the liberty of a citizen, the slave-catching scoundrels how to proceed in order to make that citizen a slave, and actually adjourned the Court to enable them to do so! The indecent and guilty haste of the New York Commissioner in Hamlet's case, has found its counterpart in the equally indecent and guilty delay of the Philadelphia Judge.

It will be seen, by the report, that he declared his readiness to call out the military, if necessary, to secure the execution of the law. Was this because of his great zeal in behalf of 'law and order,' and because he considers that between the two evils, anarchy, and bad laws well executed, the last is the better state of things? Even so poor an apology as this cannot be made for him. It does not appear that he was ready to call in the military power in aid of civil authority so much because that authority must be preserved at all hazards, as from a sincere and zealous determination that the man should be returned as a fugitive slave. A partizan, and not a Judge sat upon the Bench. Like Jeffries, brutal in manners, unscrupulous in principle, and cruel in spirit, he enlisted himself against the prisoner, made up the case against him by instructing the claimants and when the trial came on brow-beat and scolded the witnesses, as Jeffries was wont to do, because their clumsiness and want of strict compliance with the law compelled him, contrary to his wishes and instincts, to make a decision against them. The outburst of popular indignation at the successful kidnapping, aided and abetted by Commissioner Gardiner and Marshal Talmadge, of Hamlet, in this city, was a warning to Judge Grier that in his official conduct it would be well to look carefully to his ways whatever might be his private predilections.

After the acquittal of Garnett, some disturbance occurred, which the papers, of course, attribute to the blacks. The truth, we believe, is, that two policemen, either from misunderstanding the case, and thinking there was a rescue, or from a general zeal in the Hunt, which in this case outran discretion, endeavored to arrest Garnett a second time. Having thus commenced the riot, it was necessary that the colored men should knock them down to deliver Garnett and keep the peace.

A densely crowded meeting of the colored people was afterward held at the Brick Wesley Church, where the following determined resolutions were enthusiastically adopted:

Whereas, the Declaration of American Independence declares it to be a self evident truth, "that all men are created equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness:" and whereas, the Constitution of the United States, Art. 1. Sec. 9, declares that "the privilege of the writ of habeas corpus shall not be suspended;" and in Art. 5 of the Amendments, that "no person shall be deprived of life, liberty, or property without due process of law;" and whereas, the Fugitive Slave Bill recently enacted by the Congress of the United States, is in clear, palpable violation of these several provisions; therefore

1. Resolved, That while we have heretofore yielded obedience to the laws of our country, however hard some of them have borne upon us, we deem this law so wicked, so atrocious, so utterly at variance with the principles of the Constitution; so subversive of the object of all law; the protection of the lives, liberty, and property of the governed; so repugnant to the highest attributes of God, justice, and mercy, and so horribly cruel in its clearly expressed mode of operation, that we deem it our sacred duty, a duty that we owe to ourselves, our wives, our children, and to our common nature, as well as to the panting fugitive from oppression to resist this law at any cost and at all hazards; and we hereby pledge our lives, our fortunes, and our sacred honor so to do.

2. Resolved, That we deem the laws of God at all times paramount to any human laws; and that, in obedience to the command, to "hide the outcast, and betray not him that wandereth," we shall never refuse aid and shelter, and succor to any brother or sister who has escaped from the prison-house of Southern bondage, but shall do all we can to prevent their being dragged back to a Slavery inconceivably worse than death.

3. Resolved, That whenever a Government "frameth mischief by a law," or "decrees unrighteous decrees," or concentrates all its power to strengthen the arm of the oppressor to crush the weak, that Government puts itself in an attitude hostile to every principle of justice—hostile to the liberal spirit of the age, and hostile to that God who "executeth righteousness and judgment for all that are oppressed."

4. Resolved, That in our resistance to this most cruel law, we appeal to our own boasted Declaration of Independence, to the inherent righteousness of our cause, to the moral sense of enlightened nations all over the world, and to the character of that God, who by a series of the most astounding miracles on record, declared his sympathy for the oppressed and his hatred of the oppressor.

5. Resolved, That feeling the need in this trying hour of the Wisdom that erreth not, and the arm that is invincible to defend and guide us, we therefore, call upon all the colored pastors of our churches in the Free States (so called) to set apart the first Monday night in each month, for public prayer and supplication, that the hearts of all this people may be so turned to the weak and the oppressed, that the operation of this cruel law may be powerless, and that the time may soon come when "liberty shall be proclaimed throughout ALL this land unto ALL the inhabitants thereof."

6. Resolved, That we will hold up to the scorn of the civilized world that hypocrisy which welcomes to our shores the refugees from Austrian tyranny, and at the same time would send the refugees from American Slavery back to a doom compared with which, Austrian tyranny is mercy.

7. Resolved, That we endorse, to the full, the sentiment of the Revolutionary patriot of Virginia, and should the awful alternative be presented to us, will act fully up to it—"Give me Liberty or give me Death."

8. Resolved, That a Committee be appointed to draft an appeal to the citizens of the Commonwealth of Pennsylvania, setting forth the Anti-Republican, Anti-Christian, Anti-human nature of the Fugitive Slave Bill, and asking of them their sympathy and succor.

9. Resolved, That having already witnessed, to some extent, the cruel operations of this law; having felt such anguish as no language can describe in seeing the wife flying from her home and the embraces of her husband, and the husband compelled to fly from his wife and helpless children, to gain that security in the land of a Monarchy which they could not enjoy in this Republic; we ask, calmly and solemnly ask, the American people, what have we done to suffer such treatment at your hands? And may we not, in the sight of that God, with whom there is no respect of persons, appeal to your sense of justice and mercy to have this most cruel law repealed as soon as Congress shall re-assemble, and in the meantime may we not ask you to create by all lawful means, such a public sentiment as shall render its operation upon us powerless?

10. Resolved, That not in the spirit of bravado, neither affecting unconsciousness to the cruelties of public sentiment and law, in regard to our unfortunate and abused race, but seeing clearly, and knowing fully, the unjust prejudice existing against us; using only those moral means of truth, sufficient as we deem them by a certain process to the "pulling down the strong holds" of the injustice and wrong that now afflict us, yet in view of the unheard of atrociousness of the provisions of this infernal FUGITIVE SLAVE BILL, we solemnly declare before the most High God, and the world, to resent to the death any attempt to enforce it upon our persons, adopting fully the noble sentiment of the Irish Patriot—

> Whether on the scaffold high,
> Or in the battle's van,
> The fittest place where man can die,
> Is when he dies for man.

This case in Philadelphia has been the most prominent of the week. Various incidents, however, have occured in other places showing that the sport is not flagging, and that the excitement of those opposed to it is not decreased.

A party of thirteen fugitives were reported to have passed through Tamaqua, Schuylkill County Pennsylvania, on Friday last, for Canada. Two persons followed on their track the next day and found at Tamaqua, one Constable who was poor enough to lend his aid. They succeeded in overtaking the slaves at Wilksbarre, but owing to the strong expression of feeling manifested by the people in their favor, they were forced to beat a hasty retreat.

The *Chicago Tribune* tells a story also showing that zealous sportsmen are not always the most successful. It says:

"A Mr. H——, accompanied by a young man, arrived in the city on Tuesday, in pursuit of two fugitives, a man and woman, who locomoted from Missouri recently. To make sure, they brought with them an intelligent colored man, a slave, one of the fat, sleek, and contented class, to point out the fugitives. On arriving at Quincy, as we learn, the colored man was sent ashore to see if he could learn anything of the fugitives. There he fell in with an agent of the Underground Railroad, who gave him some 'good advice,' and returning to the boat he told the hunters that he was

GREAT MEETING IN FANUEIL HALL.

The Boston papers, of last week, contain full reports of the large and enthusiastic meeting held in Faneuil Hall, on the 14th inst, called "to consider the condition of the Fugitive Slaves and other colored persons of that city, under the new Fugitive Slave Law." The call for the meeting was signed by a large number of most respectable citizens, headed by the honored name of the venerable Josiah Quincy. The *Liberator* publishes a fuller report than we have room for, but we condense from that and other sources one that will give the most essential particulars, and convey a notion of the character of the meeting.

The meeting was called to order by Francis Jackson. Hon. Charles Francis Adams presided; Samuel E. Sewall, Gershom B. Weston, Francis Jackson, and Timothy Gilbert, acted as Vice Presidents; and Dr. J. W. Stone and J. W. Thornton, as Secretaries.

A heartfelt and earnest prayer was offered by the Rev. Dr. Lowell.

At the close of the prayer, the President addressed the meeting, in a speech which is thus reported in the *Liberator:*

Fellow Citizens:

Four months ago, had any man taken the trouble to comprehend the provisions of the Fugitive Slave Bill, and asked himself the question whether such a bill would pass a House of Representatives containing a large majority of men who claim to represent free States, he would instantly have pronounced the thing impossible. The neutral and independent presses, if indeed there be such in America, whilst briefly noticing the presentation of such a measure, dismissed it at once as impracticable. The great body of the people, under that species of infatuation which ever tempts the exercise of tyranny, by its passive endurance of monstrous propositions, had not taken the trouble to know what it meant. Not one person out of a hundred had even read it. Half the community knew it only as one of a number of measures which were announced as about to settle the Slave question; and inasmuch as they were above all things anxious to have the dreaded agitation cease, they were prepared to look with favor upon any thing which even ingenious sophistry could defend. Thus it was that Congress sprung upon the nation in the dark a bill which, when its features come to be exposed to the light of day, fills us all with mingled sensations of astonishment and horror.

In an instant, one entire class of our population have reason to feel themselves out of the pale of the law's protection. They know not whither to turn for aid, because all those who might be induced to grant it are themselves immediately drawn into danger on account of it. The spirit of caste has launched the thunderbolt of the national power not merely against a whole race, but it sweeps in with them all those who are disposed to remember the injunction of Scripture, and to place *charity* at the head of all human virtues.

No imperial edict of Rome's worst days was ever marked with a more burning stamp of human passion than this bill; and this is called 'settling' the Slavery question. Settles it! Yes, just as the fire of musketry, the roar of cannon, and the tramp of armed men over the bodies of the dead and dying, settled the question of Hungarian liberty. Just as the judgment of Jeffries upon the charity of Alice Lisle settled the agitation against the tyranny of James the Second. Just as the regiments of General Gage on Bunker's Hill settled the payment of a tax on tea. Thus has the absolute temper which defies the rights of men ever settled what it could not justify by reason. But I thank God, that with us there is yet left a heart which responds to the appeal of humanity, and which, if not sensible in time for the prevention, is yet alive to the correction of the evil that it has permitted to arise. I thank God that in this case, as well as in the old one of the Stamp Act, if its passage could not be prevented, we can hope to take the force out of its provisions, and ultimately to compel the *repeal* of the law.

It is very true, that most of us are by accident to be ranked in the caste of the oppressor. Is is very true, that we do not feel as if our homes and our happiness are invaded by this law. No man can, under this warrant, rob us of our wives and our children, by virtue of a record sworn to by we know not whom, a thousand miles away from us. But to what are we indebted for being so secured? Is it any merit of our own, or is it chance? Let us for an instant suppose that it were otherwise, and that under a government holding out all the fairest promises of personal security, we were to be made to feel our protection far less certain than under the most absolute government in Europe, what would then be our feelings? I have put this case to myself over and over again, and have asked whether this be not a most bitter mockery of all the bright visions of a new era of freedom in this hemisphere, which our fathers drew their swords to establish.

No! fellow citizens. This must not be. We yet have hearts to feel for the sorrows of others than ourselves. We yet can sympathize with the brave man who fights, if needs be, to the death, for his liberty. From the earliest day of recorded history down to this, the human heart has always throbbed in unison with oppressed innocence. No law of tyrants' making ever even for a moment prevented it, without at the same time emasculating the character of those whom it crushed. Above this rescript of temporary authority rises the higher law of God, which speaks, in notes not to be mistaken, the sacred injunction of

God Will to Man. .

But they tell us that this law is doing no more than carrying out the requirement of the Constitution of the United States. God forbid! God forbid! They who reason so are doing more harm than they are themselves aware of. Their argument, whilst it does nothing to justify the barbarous provisions of the law itself, does a great deal to sap the foundations of our regard for the noble instrument to which they appeal. I deny the charge thus made. I affirm that the Constitution only inhibits legislation in the free States which would cut off the recognition of the slave relation and the power of recovery. I deny that it makes us all instruments in confirming this odious domestic tyranny. I maintain that in falling among men who reason that it does, it has got among deadly enemies, who overlook all its benificent provisions, and who magnify its deficiencies. I fear that their construction may, if established, destroy all the veneration in which it is held. I supplicate them to hold back, and not to put the Constitution into conflict with the moral and religious principle, with the love of freedom and the hopes of happiness of millions of conscientious men.

The issue of such a struggle could not long be doubtful. The moral power that resists a cruel and inhuman requisition will, if it cannot evade the obstacle, inevitably go over it, and wo be to those false counsellors who shall have prompted the lesson of disobedience to others who may, with worse intentions, copy in other cases the dangerous example!

Fellow citizens—I advise no measures of violence or excess. But I earnestly pray that you may consult tonight upon such a course of measures as shall give effective security to the houses of many of our citizens whose hearts have been filled with anguish; and, above all, that you nerve yourselves to the duty of laboring without ceasing for the repeal of this odious law. Even though it were shown to be of no effect, from the very impossibility of inducing our citizens to execute its shameful provisions, it is yet a stain and a disgrace to the statutes of a free people, which should as soon as possible be wiped away.

Fellow citizens—I feel so strongly on this subject, that I see the necessity of rigidly measuring my language, if I can hope to do good. Words, however, are of little avail in this struggle. We must act. First of all, placing ourselves on the impregnable basis of right, we must labor to make the feelings of our fellow citizens like our feelings. This will stamp with indelible disgrace that policy of which this law is the most disgusting example. In such a labor, you need not my assurance to believe my efforts shall never be wanting.

The President was followed by Frederick Douglass, of Rochester, a sketch of whose speech we copy from the *Boston Mail*. He said:

Mr. Chairman and friends, I appear here this evening on the behalf of a horror-stricken and suffering people, and I was not aware, until a few moments ago, what part of the question I should discuss this evening, but I shall now endeavor to make a few observations on the condition of the slave, more than the condition of the Slave Bill, it originally being my intention to have devoted my attention to that. I will, however, not shrink from the task. I come not here for the purpose of denouncing Slavery generally, but I come to appeal to you as men, humane men, of refinement of feeling, in behalf of the suffering and down-trodden people. You are aware that a law has recently been enacted by the Congress of the United States, and that law signed by the President of the United States, by which, any man in the South or elsewhere in any part of our country, who shall make oath that he has lost a man of a given description, may pursue that man in any part of the United States, and if captured convey him back to bondage.

This law, as has been already known, has carried consternation and despair to many families in the Northern States, and even in this city has its dire effects been witnessed—aye, this very day. I have travelled within the last two days about 500 miles, for the purpose of attending this meeting, and during that time, I may say that I have met hundreds of my terror-stricken brethren, spread all along through this boasted land of liberty to the boundaries of Canada, all caused by the passage of this infamous Fugitive Slave Bill. And I am creditably informed that many in this city still feel greatly insecure; and numbers who have lately arrived have been obliged, through the want of means to support themselves here, to take their departure for the Canadas, there to spend a dreary winter, and perhaps a life. They are afraid that the man-hunters of the South will be here in the city of Boston,—here under the shadow of old Bunker Hill Monument, to reclaim them and carry them back to Slavery.

They know well, Mr. Chairman, what Slavery is, and dread to return to it, with a horror more piercing than the fear of death itself. For the highest crime that the slave can commit is an attempt on his part to escape from his master. This every slave well understands; and he knows that if he returns to bondage, he returns not merely to Slavery, not merely to labor for his master, but to gratify a deep-seated, malignant and deadly revenge. He who has once tasted the sweets of freedom, that man can never more be made a profitable slave, and his master will have a harder task to keep him than he would to whip him. (Cheers and laughter.)

[Here Mr. Douglass related several incidents concerning the escape of slaves, and the difficulties they encountered in their perilous undertaking; and asked the audience whether a man who had once reached the desired goal of liberty after passing through these scenes, was not worthy of being protected by the citizens, from being carried back by his old master.—These remarks were received with much applause and his question answered with an unanimous No! No!]

We are now, he said, as a people with nothing to protect us and truly at the mercy of the slaveholder, and there is not sufficient power in the Commonwealth, legally, to prevent a man from being torn from his homestead and conveyed into Slavery. The master would come here with the authenticated record which would constitute *conclusive* evidence of his Slavery and escape, and not even the testimony of the mother who bore him, of his wife or children singly or combined could shake in the slightest degree the conclusive character of the record.

While in Rochester, at my residence, a short time since, I was very agreeably surprised and alarmed on learning that a party of these man hunters had really come to that place for the purpose of conveying my body, yes, carrying these flesh and bones back to the master from which he had escaped. And here let me state, ladies and gentlemen, that I stand before you a freeman, not in consequence of a law adopted by this Republic, but in consequence of the payment of $750 in British Gold to the ones who claimed my body. Yes, Mr. Chairman, and they gave me a bill of sale also, which to this day I think I have in my possession. It was this bill of sale that caused my fears, as I thought that that there might possibly be some flaw, or misreckoning in the bill. Learning therefore, that I was to receive a visit from these gentlemen, I prepared to give them as gentlemanly a reception as could be given under the circumstances. I accordingly closed my doors, secured my articles of value, and proceeded to my loft, or garret, resolved at all events to receive them, and be introduced singly as they filed through my trap door. I however waited with these firm determinations for a considerable length of time, when finding the gentlemen not making their appearance I came down. I have been led to believe since that time that these gentlemen probably expecting a foretaste of that which was to follow in the bill of arrangements, abruptly left me, not well satisfied with the curious proceedings. * * * *

We cannot bring ourselves to believe that the old Bay State is to become a hunting-ground for slaves, nor can we believe that Massachusetts men will lend their aid to this monstrous inhumanity until sad experience shall have demonstrated the fact.

Mr. Douglass occupied about an hour in his address, which was clear, concise, and easy to be understood by all, and was highly applauded.

At the close of Mr. Douglas's Speech the following letter from Hon. Josiah Quincy was read by Richard H. Dana Esq.:

LETTER FROM JOSIAH QUINCY, SEN.

J. Ingersoll Bowditch, Esq.—*My Dear Sir*: Having been requested to state my views on the subject of the fugitive slaves, many of whom have been long domesticated among us, and who, alarmed at the supposed stringency of the new law inactive to them, are preparing some to quit our country for Europe, and others for Canada, and concerning whom there is to be a meeting of citizens this evening, I take the liberty to address this letter to you, which will embrace some of my views on that topic, and submit them to your discretion, to be used or suppressed.

In the first place, then, it ought, in my opinion, to give reasonable satisfaction to that class of our inhabitants, that *in the State of Massachusetts, no person has ever been delivered to his master under the law of* 1793.

I believe this to be literally the case. It is, however, possible, in the lapse of nearly sixty years, cases may have occurred, of which there is now neither memory nor record. If there have been any such, they have been so few as to form only exceptions that prove the truth of the rule, rather than evidence of its falsity.

Persons, therefore, under these circumstances, ought to rest at ease, with the assurance and in the confidence resulting from the above fact, that, in the State of Massachusetts, the law 1850 will be just as inoperative for sixty years to come, as the law of 1793 has been for nearly sixty years past.

There is indeed in the new law, an energy and a vigor of proceeding somewhat beyond that obtained by the law of 1793, and this will, undoubtedly, operate, *in terrorem*, on the slaves in the Southern States, and thus diminish their attempts at freedom, and give more quiet of mind to their masters. The greater stringency of the new law will also operate in favor of their masters, in respect of slaves who have taken up their residence in States adjoining slaveholding States, among the inhabitants of which there is no such general repugnance to the slaveholding system as exists among the inhabitants of Massachusetts, and where individuals may easily be found, who, moved by cupidity, would readily stem the low tide of obloquy and reproach, which exists in those States, to giving aid to masters, in the recovery of their slaves. But no such fear or apprehension, concerning the power of the new law, can, in my judgment, reasonable exist within the State of Massachusetts. Past events are sufficient guarrantees for the future. The great mass of the intelligent Southern slaveholders understand the universality of the feeling in Massachusetts, on the subject of this law, and respect it, and have neither expectation nor desire that it shall be made to have a retrospective or retroactive effect. It is possible that some one or two interested individuals, running for the purpose of creating excitement, may attempt to put the law in force in Massachusetts. But the great body of Southern slaveholders understand their interest too well to desire to see created in Massachusetts such an excitement as would result from an attempt like that effecting the slave *Hamlet* in New York; whereby a person long residing as a freeman in the State, should be secretly seized, handcuffed, and hurred out of it, without allowing him an opportunity to apply to counsel for protection, or to the law of the State, or the sympathies of the vicinity. Any man, officer or layman, engaged in such an attempt, in the State of Massachusetts, if successful, would, I apprehend, find it difficult afterwards long to remain resident in a land, the feelings of whose inhabitants he had so universally outraged.

The law of 1793 was not deficient in strength. It was ample for its objects, and would have been as effectual in Massachusetts as it was elswhere. Its utter inefficiency here resulted solely from the unanimous spirit pervading the whole people of the State on the subject of that law, and from the inwrought sovereignty in the minds of the people of this State of the principle of the Constitution of the State, which secures to every human being within it, the right of trial by jury, in every case affecting his life, liberty, or property.

The universality of this feeling within this State, on this law, is attributed, most falsely, to the labors of a class of men at this day known by the name of 'abolitionists.' That feeling existed long before any such class had existence, or even a name. It was grown in the grain, it was infused by nature as a competent element into the blood of the people of this State. I have been intimately acquainted with, a close observer of, the character of that people for sixty years, and I do not believe there has been a moment in which, in any populous district of this State, the law of 1793 could have been openly enforced; and without any pretension to the spirit of prophecy. I foretell that the same will be the of the law of 1850.

I can speak of this subject with a somewhat personal certainty so far as respects the existence of the feeling prevalent on this subject *fifty-six years ago*. Sometime about the year 1794, soon after the first law on this subject was passed, I was sent for, as a counsellor-at law, to appear before one of our acting justices of the peace,—(Greenleaf)—to defend a person then on trial, under the charge of being a slave, on the claim of his master, for delivery to him. On appearing before the justice, I found the room filled with a crowd of persons, not one of whom I knew, but who were attending the court, apparently from interest or curiosity. Among them were the constables, and the agent of the master, but who the other persons were, or what was the object of their assembling, I was ignorant. I entered, of course on my duties, an advocate, called for the evidence of the agent's authority, and denied the authority of the law of Congress, and of the magistrate under it, to deliver an inhabitant of Massachusetts into the custody of another, unless after trial by jury, according to the Constitution of this State. While occupied with my argument, I was suddenly interrupted by a loud noise behind me, and on turning round, I found, to my astonishment, both the constables and the agent on the floor, and the alleged slave passing out of the room between the files of bystanders, which were opened to the right and left for his escape.

About a fortnight elapsed, when I was called upon by Rufus Greene Amory, a lawyer of eminence at the Boston bar in that day, who showed me a letter from a southern slaveholder, directing him to prosecute Josiah Quincy for the penalty, under the law of 1793, for obstructing the agent of the claimant in obtaining his slave under the process established by that law.

Mr. Amory felt, not less than myself, the folly of such a pretence; and I never heard from him, or from any one, anything more upon the subject of prosecution. This fact, and the universal gratification which the result appeared to give to the public, satisfied my mind, that unless by accident, or stealth, or in some very thin settled parts of the country, the law of 1793 would forever be inoperative, as the event has proved, in Massachusetts. And the same will, in my opinion, be the case, as I have already said, with the law of 1850.

The feeling and the origin of this universality, on this subject, in Massachusetts, is, I apprehend, not well understood. It had its origin in no general disposition to interfere with the rights of Southern slaveholders, but from the surprise and utter disgust of the law of 1793, which from the first pervaded every class of citizens in Massachusetts. They regarded that law as violating the principles of the compact, as they understood it, when they acceded to the Constitution of the United States. In accepting that clause of that Constitution which provides that 'persons held to service or labor' in any other State, and escaping into Massachusetts, should not be discharged from such service or labor, in consequence of any law, passed by her, and that she would deliver up, on claim, such persons to the party to whom the service may be due, the people of Massachusetts understood that such claim should be enforced, in conformity to, and in coincidence with, the known and established principles of the Constitution of Massachusetts. That pledge, the people of Massachusetts, by accepting the clause in the Constitution of the United States, solemnly gave; *and that pledge the people of Massachusetts have never violated;* and I will add, *they will never violate it.* The law of 1793 undertook to modify the terms of that pledge, availing itself of certain general constructive powers of the Constitution of the United States, and by wresting them to purposes to which they were never supposed to be applicable. Had it been anticipated, by the Convention of Massachusetts which adopted the Constitution of the United States, that the general powers it conveyed would be so construed as to authorize the passing of a law of Congress, riding over and trampling down the great principles of the Constitution of Massachusetts, which secures to every human being within that State the right of trial by jury. I cannot question for a moment that the objections which such an anticipation would have raised would have been insurmountable, and the Constitution of the United States would never have received the sanction of that Convention. Could it have been anticipated by that people, that a law would be passed superseding that great principle of human freedom, and that in this State, in which the claimant of ownership for a cow, an ox, or a horse, or an acre of land, could not be divested of his right without a trial by jury, yet that, by the operation of such a law, a *citizen* might be seized, perhaps secretly, carried before a single magistrate, without the right of proving before a jury *his title to himself*, be sent out of the State, on the certificate of such single magistrate, into hopeless and perpetual bondage, it is impossible, in my judgment, that the Constitution of the United States could have received the sanction of *one-tenth* part of the people of Massachusetts. The law of 1793 unquestionably excited in the people of the United States universal surprise and disgust, and a willingness to counteract the provisions of that law became a settled feeling and policy of the people of the State; and this feeling became so general, that the attempt to enforce the law within the State became hopeless from the first; and this, I have already stated, arose from no general disposition in that people to interfere with the rights of southern slaveholders, but from the general opinion prevalent in the State, that Southern rights, when prosecuted in Massachusetts, should be pursued under the principles of the laws and Constitution of this State. This was the nature of the pledge given by this people in accepting the clause in the Constitution of the United States, relative to 'persons bound to service in other States, and escaping into this.' This pledge the people of Massachusetts *never have violated*, and, as I believe, *never will violate*.

Let the laws upon this subject be so modified as to give to every person, whose service is thus claimed, the right of trial by jury, before being sent out of the land, and the universal dissatisfaction would be almost wholly allayed. And the Southern owner, under the law so modified, will have no more obstacle to his success, than what is inherent in the nature of such trial.

Let it not be said that this would be keeping the promise to the *sense*, and breaking it to the *hope*, because no twelve men could be found in the State who would do justice to the slave owner on such trial. Without admitting, for a moment, that there is any truth in such a suggestion, I will only say—*if it be true*, and no twelve men in the State could be found who would not violate their oath, rather than be concerned in returning a slave to his master, can any fact be imagined more conclusive to show the folly of attempting to enforce such a law within the limits of a State in which such principles and feelings so universally predominate?

But I have extended my remarks beyond my original intention. My great object has been to give such opinions and views as ought, in my judgment, to give peace of mind to the class of persons agitated by their apprehensions from the recent Congressional law—and tending to assure them they may abide safely, as they have already done, under the protection of the laws of Massachusetts and the sympathies of her citizens.—And in addition, I would express a hope, that nothing should be done, in this meeting, giving the subject a party or political aspect, which I am assured was not the intention of those who originated the call.

I am, sir, very respectfully,
Your friend and servant,
JOSIAH QUINCY

Quincy, Oct. 14, 1850.

The Resolutions were also read by Mr. Dana, as follows:

Whereas, the recent act of Congress, known as the Fugitive Slave Law, has caused great anxiety among our fellow citizens of color, driving some of them from their homes and leaving others in a state of doubt and terror, incompatible with the power of enjoying in safety and tranquility their natural rights, and the blessings of life which are guaranteed to every individual by the Constitution of Massachusetts; and whereas we have assembled here in Faneuil Hall at their request, to consider the condition of the Fugitive Slaves and other colored persons of this city under the said law, and have deliberated and counselled together; therefore,

Resolved, That our moral sense revolts against the new Fugitive Slave Law, believing it to involve the highest degree of injustice and inhumanity, since it violates the golden rule of Christianity, of *doing unto others as we would have them do to us*, and the command of God himself, uttered from Mount Sinai, 'Thou shalt not deliver unto his master the servant that hath escaped from his master unto thee.'

Resolved, that as citizens, we denounce this law as contradictory to the declaration of Independence, as inconsistent with the purposes of the Constitution of the United States, which was ordained to establish justice, and secure the blessings of liberty, and as in direct violation of its provisions, because it takes away the benefit of the Habeas Corpus,—the right of the people to be secure in their persons against unreasonable seizures, and deprives men of their liberty without due process of law.

Resolved, That we cannot believe that any citizen can be found in this city or vicinity, so destitute of love for his country and his race, and so devoid of all sense of justice, as to take part in returning a fugitive under this law.

Resolved, that we individually pledge to our colored fellow-citizens who may be endangered by this law, all the aid, co-operation, and relief, which the obligation of each of us to the supreme law of God and right impose upon us; and we accordingly advise fugitive slaves and other colored inhabitants of this city and vicinity to remain with us. We have no fear that any one will be taken back to the land of bondage, and we trust that such as have already fled in fear will return to their business and their homes.

Resolved, That as we believe this law to be repugnant to the will of a vast majority of the people of the United States, their Senators and Representatives ought to demand its INSTANT REPEAL at the next session of Congress.

Addresses were also made by Wendell Phillips, James A. Briggs of Cleveland, Ohio, Theodore Parker, Charles Lenox Remond, and William B. Spooner, but we omit the meagre sketches which are given of their speeches. Mr. Douglass, however, stated a fact which is of too much interest to the people of this State to be omitted. He said that "the President of the Syracuse and Utica Railroad, upon being applied to, said that no fugitive slave should be carried ironed over his road to the South, and gave orders that if any ironed slave was put in the cars, to stop the train, take off his irons, and set him at liberty. The clergyman to whose teachings that gentleman had listened for several years past, was that devoted and long-tried friend of the oppressed, the Rev. Samuel J. May."

A Committee of Vigilance was appointed, and the series of Resolutions adopted, though afterward amended by the addition of the following, offered by Rev. N. Colver:

Resolved, That, Constitution or no Constitution, Law or no Law, we will not allow a Fugitive Slave to be taken from Massachusetts.

When the meeting adjourned.

George Thompson Expected.—There are not many Abolitionists, probably, whether young or old, of long standing, or of recent conversion who will hear without a quickened pulse that George Thompson was to sail from Liverpool by the steamer of the 19th instant, for Boston. The same warm hearted welcome from Abolitionists awaits him that he received fifteen years ago, but the world at large, we have no doubt, will find a difference between George Thompson, the Anti-Slavery lecturer, and George Thompson, a distinguished Member of the British Parliament.

The Secretary of State and Colored Waiters.—Mr. Webster's question, when he was last in straits, was "where shall I go?" It seems likely to be now, in the new and tight place into which he has squeezed himself, 'what shall I eat?' We are trenching upon the province of our Boston Correspondent in telling a story of one of his parish, but this one will not keep till his next letter.

Mr. Webster, it seems, is at home at his place at Marshfield, where, a few days since, he proposed to give a dinner party to certain distinguished persons, among them the well-known colored gentleman who has recently arrived here as ambassador from Constantinople. The Secretary, of course, wished to engage the best assistance for such an occasion, and sent accordingly for Mr. J. B. Smith, of Boston, to act as *chef*, without whom, as all Massachusetts knows, a distinguished party is altogether impossible, and who is, in his way, quite as great a man as the Godlike himself; and with this advantage, moreover, over him, we will venture to say, that he never spills *his* fat into the fire. But it had not occurred to Mr. Webster that, though he might approve of Mr. Smith, Mr. Smith might not approve of him. There are other duties beside Constitutional duties which may be agreeable or disagreeable, as the case may be, and this was one wherein Mr. Smith chose to exercise his discretion. He had been Mr. Webster's constituent—that he could not help. It was quite at his own option whether he would be the Secretary's cook. He accordingly declined the invitation to Marshfield; we might say respectfully declined, were we not, as an impartial chronicler, compelled to acknowledge that, so far from that being the case, his reply was that he would rather see the honorable gentleman in a place which we are not in the habit of mentioning, but which the heat to which Mr. Smith is accustomed probably suggested to him as the most uncomfortable one that could possibly be thought of.

Whether Mr. Webster ever gave his dinner or not, we have not learned. But the story says further, that he was equally unsuccessful in other applications, in his need, to other persons of Mr. Smith's profession, who were all quite agreed in their estimate of the great man's relations to the colored people of Massachusetts. We, indeed, heard that one person consented to go, but only on condition that he should not be restricted in the ingredients of the soup; for this, however, we will not vouch.

Incendiarism.—The panic among our Southern brethren seems growing to a fearful height. It is not only Abolition tracts they fear but Abolition candles are dreaded as incendiary. Hear the *Richmond Inquirer:*

"A few days since we were surprised to hear that our merchants still continue to purchase and sell the candles manufactured by Jackson, the noted Abolitionist, who shows his gratitude for the treasure drawn from Southern patronage, by urging on the Anti-Slavery fanatics to the most deadly aggressions on Southern rights and property. We trust to see this 'reformed altogether,' non-intercourse, in such a case, is a vital matter of self-defence."

To this the *Southern Press* adds:

"Henceforth therefore, the candles if not the politics of the Abolitionists, are to be resisted. They may take our territory, but we are determined not to take their candles! never, never, never, at all hazards and to the last extremity.'

The fears of the Southerners are not, we confess, altogether unreasonable in this matter. If there are any candles that would sputter at a slaveholder they are our friend Jackson's.

A Buffalo Paper, of two or three days since, says:

We learn that one of the Hutchinson Family (we believe Judson) was taken eastward on Friday evening in a state of raving insanity. They were giving concerts at Cleveland, when this melancholy affliction befel them, and were, of course, obliged to suspend them. Thousands who have listened to their singing, will sympathise with them.

Miscellaneous.

—Hon. Horace Mann has been renominated for Congress by the Free Soilers of his District.

—Mr. James.—This distinguished English writer has declared, in the proper court, his intentions to become a citizen of the United States.

—Senator Hale of New Hampshire has accepted an invitation to deliver the annual address before the New England Society of Cincinnati, on Forefather's day, Dec. 22.

—J. S. Brown, from Oxford, Mass., arrived at Charleston on Saturday night, and was soon recognized as the man, who under the name of Scott, was recently caught talking to slaves at Georgetown, S. C. A committee ordered him to leave, and escorted him across the river.

—Splendid Charities.—It is now scarcely seven weeks since Jenny Lind arrived in this country. During that time, she has given concerts which have produced, say $170,000, and contributed to various benevolent objects, $18,225, viz:—to New York societies, $10,000; to Boston, do. $7,225; to the Chicago Swedish Church, $1,000.

—Singular Valedictory.—The subjoined morceau is attributed to one of those broad backed pack horses of literature, 'an editor out west':

"The undersigned retires from the editorial chair with the full conviction that it is vanity. From the hour he started his paper to the present time, he has been solicited to lie upon every given subject, and can't remember ever having told a wholesome truth, without diminishing his subscription list, or making an enemy. Under these circumstances of trial, and having a thorough contempt for himself, he retires—in order to recruit his moral constitution."

—The Peach Trade.—A statement of the peach trade of the present season has been prepared, (says the Journal of Commerce,) from which it appears that there were brought to this city from New Jersey 1,338,500 bushels. Seven steamboats were employed in bringing them. Allowing twenty-five cents per bushel, as the average price, the farmers of New Jersey realized the handsome sum of three hundred and thirty-four thousand six hundred and twenty-five dollars.

—The Fugitive Slave Law.—Mr. H. G. in *The Tribune*, is anxious to know why one "Mr. J. B." did not vote on the Fugitive Slave Law. Come down to the corner of Nassau and Wall streets, and he will tell you all about it.—*Express.*

—But Mr. B. there are but five or six of your constituents connected with The Tribune, while the remaining 150,000 also want to know about this. We couldn't think of monopolizing the information which the entire constituency have a right to, and so many feel a deep interest in. Just put it in The Express, and we'll transfer it to The Tribune, and then those interested will know "all about it."—*Tribune.*

—Farms in Maine for Nothing.—A law has passed the Legislature of Maine, the Hallowell Gazette says, giving any man from one to two hundred acres as he may desire, at the nominal price of 50 cents an acre.

—The Fugitive Slave Law—Mr. Crittenden's Opinion—Habeas Corpus.—We publish in another column, from the *Republic* of yesterday, the opinion of Mr. Crittenden, the Attorney General, on the new Fugitive Slave Law. It seems that Mr. Fillmore entertained some doubts as to whether the law did not violate the Constitution in suspending the writ of *habeas corpus* in fugitive slave cases, as the Abolitionists and negro sympathizers contend. He therefore submitted these doubts to the Attorney General for his legal opinion and advice. We cannot see how Mr. Fillmore could have entertained any doubts on the subject. The subject seems to our minds perfectly clear. The Constitution requires that fugitives from justice and fugitives from service shall be delivered up. The recent law appoints the tribunal which shall determine whether a person claimed as a fugitive slave does in fact owe service to the claimant; and it prescribes the manner in which that fact shall be established, and the evidence which shall be sufficient for that purpose. Then it proceeds to say, after the fact has been proved by competent testimony, before the proper tribunal, that a person claimed as a fugitive slave really owes service to the claimant, he shall be delivered up in obedience to the requirement of the Constitution; and the person to whom he is delivered shall receive a certificate of the substantial facts proved, which certificate shall prevent all molestation of said person or persons by any processs issued by any court, judge, magistrate, or other person whomsoever. That is all. The writ of *habeas corpus* is in no manner involved. The law simply says that when the proper tribunal has decided the case, it shall furnish the evidence of its decision in the form of a certificate; and that the certificate shall prevent or be a sufficient answer to any process from different tribunals that have no jurisdiction of the case which has been decided, and are consequently incompetent to consider the validity of the decision.—*Washington Union.*

—Kidnapping.—Elihu K. Rector and William Payne were arrested in Edgefield, S. C. the other day, on charge of having kidnapped two free colored boys whom they had in their possession.

—Fugitive Negroes.—Col. J. C. Bailey, of Desoto Parish, La, discovered a few days since, while pursuing some runaway negroes in the Jordan settlement, a party of seven or eight slaves, who were snugly lodged in a cave well provided with comfortable rations—such as hams, bacon, and a general assortment of groceries. Some of them were captured and delivered to their owners.

—The North Ruined!—*To the Editors of the Charleston Mercury*, (30th)—Messrs. Editors:—"For good and sufficient reasons me thereunto moving," I have determined hereafter to use

No Northern Coaster to carry my crop.
No Northern Cloth for my Negroes' clothing.
No Northern Shoes, if others can be obtained.
No Northern Soap, Candles, Flour, or (Ohio) Bacon.
No Northern Potatoes, Cabbages, Fruit or Hay.
No Northern Butter, Cheese, or Preserved Fish.
No Northern Refined Sugar.

And, in fact, nothing that is produced at the North that can possibly be procured from any other region and I would respectfully suggest the same course to others that will be pursued by—A Planter.

—The South and the North.—The following which we find under the head of "*A Compromise*," appears to us to illustrate pretty well the relative positions of the South and North:

One cold night Quashee woke from his sleep, and addressed his shivering bed-fellow:—

"Hallo, Sambo! I want hat de cubbering."

"He! Quashee—you got more nor half already."

"Humph! den tink dis nigger fool to *ax* for what *he got already*; eh! I want *t'udder* half, you fool!"

"Jimbo! den I quit, for I no see what business I got in dis bed!"

"No, you won't quit neider, my brudder—you sarb berry well *for keeping my back warm*, so just keep quiet and lay where you is, if you know what is good for yourself, you nigger."

—The Fugitive Law.—The *Express* has an article this morning, in favor of the law for kidnapping people into Slavery. It is strange that, with such a good opinion of that execrable measure, the editor of the Express should have been in such a hurry to run out of the House of Representatives when the vote on its passage came on. The poor fellow in Philadelphia, the other day, did not run harder to get rid of its execution upon his own person, than the member from New York did, to get rid of voting upon it.—*Post*, 20th.

—If any one doubts the existence of "a higher law" than the Constitution of the United States, remarks the Rome (N. Y.) Citizen, we would advise him to read the Fugitive Slave Law passed at the late session of Congress.

—Recovery of the Body of Mr. Trimble.—The body of Mr. Daniel Trimble, late of the firm of Lawrence, Trimble & Co., merchants, of No. 35 Broad st., was yesterday found in the North River, near Strikers Bay, by Capt. Andrews, of the schr. Ann Em. The body was taken to the foot of Christopher street, where the coroner held an inquest. It will be recollected that Mr. Trimble, while in a deranged state of mind, on the 9th inst., jumped from a Hoboken ferry boat into the water and was drowned. He was a native of Pennsylvania, 50 years of age. The jury rendered a verdict of death by drowning, while in a state of insanity. After the holding of the inquest, the body was delivered to the friends of the deceased for interment.

MARRIAGES.

Henzey—Haddock.—In Philadelphia, on the 3d inst., by Friends' ceremony, George P. Henzey, to Sarah A. Haddock, both of that city.

Wood—Flagg.—On Wednesday evening, the 9th inst., by the Rev. Samuel Randall, Thomas Wood, to Maria J., daughter of Dr. Flagg, all of Philadelphia.

Baird—Smith.—On the 17th inst., by the Rev. Samuel Clemens, Lieut. A. Baird, U. S. A., to Miss Cornelia W., only daughter of Gen. Peter Sken Smith, all of that city.

Remond—Cassey.—On the 15th ult., at Oak Grove, Bucks Co., Pa., by the Rev. Mr. Beasley, Charles Lenox Remond, of Massachusetts, to Amy M. Cassey, of Philadelphia.

Dodd—Stockton.—In Princeton, N. J., Rev. William A. Dodd to Catherine, daughter of Com. R. F. Stockton.

Dalton—Phillips.—In North Andover, Mass., October 15, John C. Dalton, M. D., of Lowell, to Miss Lydia, daughter of the late Hon. John Phillips, of Andover

Betts—Bissell.—In Norwalk, Ct., September 30, Charles C. Betts to Mary E., daughter of Ex-Governor Bissell.

DEATHS.

Dickinson.—At Binghampton, 17th inst., Mance C. Dickinson, son of Hon. D. S. Dickinson, aged 22 years.

Coates.—At Philadelphia, on the 9th inst., Joseph P. H. Coates, aged 30.

Allen.—In Northboro', Mass., Aug. 7, of typhoid fever, Lyman Allen, aged 55 years.

Wise.—On the 14th inst., at her husband's residence, Accomac, Virginia, Sarah Sergeant, wife of the Hon. Henry A. Wise, and daughter of Hon. John Sergeant, of Philadelphia.

RHODE ISLAND ANTI-SLAVERY [illegible]

ANNUAL MEETING.

The Fifteenth Annual Meeting of the Rhode Island Anti-Slavery Society will be held in Mechanics' Hall, in Providence, on Wednesday and Thursday, November 13th and 14th, commencing at 10 o'clock, A. M.

Distinguished advocates of Emancipation, from other States, have been invited to be with us, and it is expected that their presence on this occasion will add to the interest of the meetings.

What now we ask is an earnest and faithful response from the people of our own State, who profess abhorrence of the constantly increasing evils of American Slavery—evils that are every day developing themselves, in some new phase, in the moral, social and political communities in which they arise, and for whose existence no man or woman in our State may deny their proper share of responsibility. It is not a time when we may properly shrink from the duty our reason points to, and which our long-cherished faith makes binding upon us. The hounds of the slave gang are upon the track of the fugitive, armed with the weapons of law, and eager for those triumphs which only fiends can shout over—the triumphs of Slavery, and its curses and its chains, over the liberty which makes life a boon worthy of thanksgiving, and which some few of the dark sons of Africa have been so fortunate as to purchase for themselves and their wives and children. If we have hearts, and remember the professions we have made, we shall not fail to come together on this occasion, and utter, in noble and earnest language, our detestation of an unrighteous law, and our determination to remember, in the hour of his trial, the hunted fugitive from the South's dark prison house, as well as those who still clank the heavy and galling chains of American servitude.

In behalf of the Rhode Island Anti-Slavery Society.
JOHN BROWN, President.

Amarancy Paine, Secretary.
Providence, Oct. 8th. 1850.

THE FIFTEENTH PENNSYLVANIA ANTI-SLAVERY FAIR.

To be held in Philadelphia on the 17th, 18th 19th, and 20th of December, 1850.

The Managers of the Pennsylvania Anti-Slavery Fair invite all those who, in previous years, have labored with them, and others interested in the promotion of the cause of Freedom to aid them in the work of preparation for their Fifteenth Annual Fair. The time demands earnest words and deeds. The present is not a season for loitering, or for rest. Our whole nation, from its centre to its remote circumference, is roused from a long and deep lethargy, and the great question of Slavery is about to be decided. In such a crisis the friends of Freedom cannot be too earnest or too busy in their efforts to disseminate their principles. There is no time to be lost. We therefore urge all such to unite heartily and zealously with us in the use of this well-tried and proven instrumentality for the promotion of the Anti-Slavery Cause.

Sarah Pugh,	Sarah T. Child,
Anna M. Hopper,	Anna M. Child,
Emily A. Winslow,	Huldah Justice,
Margaret Forten,	Harriet D. Purvis,
Mary Grew,	Theresa K. Hallowell,
Martha Carman,	Hannah W. Haydock,
Janette Jackson,	Elizabeth Gay,
Rebecca Plumley,	Priscilla Lukens,
Emma Parker,	Hannah L. Stickney,
Maria M. Davis,	Mary P. Stickney,

Miscellany.

WAVERLY ANECDOTES.

FROM HOGG'S FAMILIAR ANECDOTES OF SIR WALTER SCOTT.

SIR WALTER was the best informed man I ever saw, and, laying his weak limb out of the question, a perfect model of a man for gigantic strength. The muscles of his arms were prodigious. I remember of one day long ago, I think it was at some national dinner at Oman's Hotel, that at a certain time of the night, a number of the young heroes differed prodigiously with regard to their various degrees of muscular strength. A general measurement took place around the shoulders and chest, and I, as a particular judge in these matters, was fixed on as the measurer and umpire. Scott, who never threw cold water on any fun, submitted to be measured with the rest. He measured most round the chest, and, to their great chagrin, I was next to him, and very little short. But when I came to examine the arms, Sir Walter's had double the muscular power of mine, and very nearly so of every man's who was there. I declare, that from the elbow to the shoulder, they felt as if he had the strength of an ox.

There was a gentleman once told me that he walked into Sir Walter's house, in Castle Street, just as the footman was showing another gentleman out, and that, being an intimate acquaintance, he walked straight into Sir Walter's study, where he found him stripped, with his shirt sleeves rolled up to his shoulders, and his face very red. "Good Heaven, Scott, what is the matter?" said the intruder. "Pray, may I ask an explanation of this?" "Why, the truth is, that I have just been giving your friend, Mr. Martin, a complete drubbing," said Scott, laughing. "The scoundrel dared me to touch him but with one of my fingers; but if I have not given him a thorough basting, he knows himself. He is the most impudent and arrant knave I ever knew. But I think it will be awhile before he attempts to impose again upon me." This Mr. Martin, the gentleman said, was some great picture dealer. But as I never heard Sir Walter mention the feat in his hours of hilarity, I am rather disposed to discredit the story. He was always so reasonable and so prudent, that I hardly think he would fall on and baste even a knavish picture dealer black and blue, in his own study. The gentleman who told me this is alive, and will, and may answer for himself in this matter.

Sir Walter in his study, and in his seat in the Parliament House, had rather a dull, heavy appearance; but in company, his countenance was always lighted up, and Chantrey has given the likeness of him there precisely. In his family he was kind, condescending and attentive, but highly imperative. No one of them durst for a moment disobey his orders, and if he began to hang down his eyebrows, a single hint was enough. In every feature of his face decision was strongly marked. He was exactly what I conceive an old Border Baron to have been, with his green jacket, his blue bonnet, his snow-white locks, muscular frame, and shaggy eyebrows.

He was said to be a very careless composer, yet I have seen a great number of his manuscripts, corrected an enlarged on the white page which he alternately left, a plan which I never tried in my life. He once ander ook to correct the press for a work of mine, "The Three Perils of Women," when I was living in the country, and when I gave the manuscript to Ballantyne, I said, "Now you must send the proofs to Sir Walter, he is to correct them for me."

"He correct them for you!" exclaimed Ballantyne, "Lord help you and him both! I assure you if he had nobody to correct after him, there would be a bonny song through the country. He is the most careless and incorrect writer that ever was born, for a voluminous and popular writer, and as for sending a proof sheet to him, we may as well keep it in the office. He never heads it. No, no, you must trust the correction of the press to my men and me, I shall answer for them; and if I am in a difficulty at any time, I'll apply to Lockhart. He is a very different man, and has the best eye for a corrector, of any gentleman corrector I ever saw. He often sends me an article written off-hand like your own, without the interlineation of a word, or the necessity of correcting one afterwards. But as for Sir Walter, he will never look at either your proofs or his own, unless it be for a few minutes' amusement."

The Whig ascendancy in the British Cabinet killed Sir Walter. Yes, I say and aver it was that which broke his heart, deranged his whole constitution, and murdered him. As I have shown before, a dread of revolution had long preyed on his mind; he withstood it to the last; he fled from it, but it affected his brain, and killed him. From the moment he perceived the veto of a democracy prevailing, he lost all hope of the prosperity and ascendancy of the British Empire. He not only lost hope of the realm, but of every individual pertaining to it, as my last anecdote of him will show; for though I could multiply these anecdotes and remarks to volumes, yet I must draw them to a conclusion. They are trivial in the last degree, did they not relate to so great and so good a man. I have depicted him exactly as he was, as he always appeared to me, and was reported by others, and I revere his memory as that of an elder brother.

The last time I saw his loved and honored face, was at the little inn on my own farm, in the autumn of 1830. He sent me word that he was to pass on such a day, on his way from Dumfarnrig Castle, to Abbotsford, but he was sorry he could not call at Altrive, to see Mrs. Hogg and the bairns, it being so far off the way. I accordingly waited at the inn, and handed him out of the carriage. His daughter was with him, but would let her at the inn, and walked slowly down the way as far as Mountbenger Burn. He then walked very ill indeed, for the weak limb had become almost completely useless, but he leaned on my shoulder all the way, and did me the honor of saying that he never leaned on a firmer or a surer.

We talked of many things, past, present, and to come, but both his memory and onward calculation appeared to me then to be considerably decayed. I cannot tell what it was, but there was something in his manner that distressed me. He often changed the subject very abruptly, and never laughed. He expressed the deepest concern for my welfare and success in life, more than I had ever heard him do before, and all mixed with sorrow for my worldly misfortunes. There is little doubt, that his own were then preying on his vitals. He told me that which I never knew nor suspected before; that a certain game-keeper, on whom he bestowed his maledictions without reserve, had prejudiced my best friend, the young Duke of Buccleuch, against me, by a story, and invidious lie, yet seeing his grace so much irritated, he durst not open his lips on the subject, further than by saying—"But, my Lord Duke, you must always remember that Hogg is no ordinary man, although he may have shot a stray moorcock." And then turning to me, he said, "Before you had ventured to give any saucy language to a few scoundrel of an English game-keeper, you should have thought of Fielding's tale of Black George."

"I never saw that tale," said I, "and dinna ken ought about it. But never trouble your head about that matter, Sir Walter, for it is awthegither out o' nature for our young chief to entertain any animosity against me. The thing will never mair be heard o', an' the chap that raxed the lees on me will gang to hell, that's aye some comfort."

I wanted to make him laugh, but I could not even make him smile.

"You are still the old man, Hogg, careless and improvident as ever," said he, with a countenance as grave and demure as could be.

Before we parted I mentioned to him my plan of trusting an edition of my prose tales, in twenty volumes, to Lockhart's editing. He disapproved of the plan decidedly, and said, "I would not for anything in the word, that Lockhart should enter on such a responsibility, for, taking your random way of writing into account, the responsibility would be a very heavy one. Ay, and a dangerous one, too!" Then turning half round, leaning on his crutch, and fixing his eyes on the ground for a long space, he said, "You have written a great deal that might be made available, Hogg, with proper attention. And I am sure that one day or other, it will be made available to you or your family. But in my opinion, this is not the proper season. I wish you could drive off the experiment until the affairs of the nation are in better keeping, for at present all things, and literature in particular, are going straight down hill to destruction and ruin." And then he mumbled something to himself, which I took to be an inward curse. I say again, and I am certain of it, that the democratic ascendancy, and the grievous and shameful insults he received from the populace of his own country, broke the heart of, and killed the greatest man that ever that country contained.

When I handed him into the coach that day, he said something to me which, in the confusion of parting, I forgot; and though I tried to recollect the words the next minute, I could not, and never could again. It was something to the purport that it was likely it would be long ere he learned as far on my shoulder again, but there was an expression in it, conveying his affection for me, or his interest in me, which has escaped my memory forever.

THE WHITE QUAKERS.

* * * * * We went to Newlands, an estate of some ninety or a hundred acres, now in the hands of Joshua Jacobs, the leader or head of the white Quakers. Joshua Jacobs was formerly a respectable and rather extensive tradesman in Dublin, and a member of the Society of Friends. His attention to what he considered the spirit of God, led him to the conclusion that it was wrong to wear garments of dyed cloth. He accordingly procured *undyed* cloth, and had garments made of it. He then proceeded to other reforms, and at length separated himself, or was separated, from the Society of Friends. For awhile he was imprisoned, on account of some dispute as I understood about money matters. About four years ago, however, he was liberated. Several very respectable members of the Society of Friends in Dublin adopted Joshua's views, and followed his example. They regarded him as specially enlightened by God, and formed themselves into a party, with him for their leader. Among other notions Joshua adopted some form of the communistic principle. He accordingly took the estate at Newland, and he and his party went to live there. There is a very large house on the estate, together with some smaller buildings, which served them for habitations. They set to work to cultivate the land, and to procure for themselves from the soil the means of subsistence. In course of time, Joshua adopted the vegetarian principle. He thought it wrong to eat the flesh of animals. He afterwards adopted the principle that it was wrong to use woolen cloth, or anything which was the growth or production of the inferior animals. He accordingly clothed himself in cotton and linen, and required his followers to do the same. He abstained from eggs, honey, and other animal productions. Before long he went a step farther, and would not allow animals to be used in cultivating the soil, in carrying burdens, or in drawing conveyances. Everything must be done by human labor, and nothing must be consumed but the fruit of human labor. He next forbids the use of shoes and stockings. Every member of the community must go bare-foot and bare-legged. The head too, like the feet must be uncovered. He accompanied those innovations with some peculiar regulations respecting marriage, of which I can at present give no particular account. His movements, however with respect to marriage, proved the occasion of much uneasiness and dissension in the community, and ultimately of schism. Joshua was charged with great injustice and cruelty to some of his followers with respect to matrimonial matters. What truth there might be in those charges, I am unable to say.

I had called at the Bridewell, Dublin, four years ago, in hopes of seeing Joshua; but he had left a short time before. I now embraced the first opportunity of visiting him on his estate.

When we arrived at the gates of the park we found them locked. A young man however, clad in white raiment, but bare-foot and bare-headed, answered our knock. My friend Mr. Campion wished him to inform Joshua Jacobs, that Mr. Barker, a gentleman from Leeds, was wishful to see him. He took the message to Joshua, and soon came back to inform us, that Joseph Parker was to be admitted. The gates were accordingly opened, and I entered. Along with me, my friends, three in number, two of them members of the Society of Friends in Dublin, entered. Those two Friends, however, did not bear decisive marks of their connection with the Society of Friends in their dress. Their appearance was that of Friends nearly run out—of Friends considerably degenerated.

I found Joshua Jacobs in bed, in the lodge inside the park-gate. He was troubled with a boil, in other respects he seemed tolerably healthy; but he chose to keep his bed for a time. He had a very clean appearance, and everything in the room seemed clean. The bed-stead was unpainted, and was of the plainest and simplest description. The bed-clothes were all white. There were no woolen blankets. Every thing seemed made of cotton or linen. He lay on one side, with his right elbow resting on the bed, while his left hand was busy with some wheat which he had on some plates, which he seemed to be separating from the chaff. He is a good looking and powerful man. I should take him to be a man of more than the average size, stout and well built. He has bright eyes, and a fine head of hair, more than one-half grey, and the remainder of a dark color; and his hair seemed in beautiful order, as if it had been lately dressed by the hair-dresser. He wore his beard. On the little finger of the left hand he had a gold ring or two. When I entered the lodge, something like the following conversation took place:—

J. Barker. Is your name Joshua Jacobs?

Joshua Jacobs. My name is Joshua. Thou art from Leeds, I am informed.

J. B. From Wortley, near Leeds.

J. J. And what has brought thee here? A vain curiosity I suppose.

J. B. *Curiosity* has had something to do in bringing me here, but I am not prepared to call it a *vain* curiosity.

J. J. O yes, it is a vain curiosity. Thou art not in the right spirit, Joseph Barker. Thou art in darkness. Thou canst not see the light. Thou canst not understand what thou seest here. Thou canst not understand *me*.

J. B. I should *like* to understand you.

J. J. Thou art not capable of it. No. The natural man understandeth not the things of the spirit; neither can he know them; because they are spiritually discerned. Thou hast not spiritual discernment. Thou canst not understand. Thou canst not understand me. I can understand thee; but thou canst not understand *me*. The spiritual man judgeth all things; but he himself is judged of no man.

J. B. What is that you are doing?

J. J. I am separating the chaff from the wheat, Joseph, which thou canst not do.

J. B. I have done a little in that way, in my time, I think.

J. J. No, thou hast not got spiritual discernment.

J. B. I think myself not quite destitute of spiritual discernment.

J. J. It is impossible that thou shouldst understand spiritual things, while thou art in the flesh—in thy earthly state. As the Scriptures says, 'Ye are in darkness until now.'

J. B. I do not believe all the Scripture says. But why do you not *winnow* the wheat? Why do you not separate the wheat from the chaff by means of a machine?

J. J. Ay, there thou showest thy ignorance. It has already passed through the machine; but this is what the machine has failed to separate. And what is thy occupation, Joseph Barker?

J. B. I am a writer and printer.

J. J. We have had writing and printing enough. We have had plenty of words. We want works now. It is time to come out and do something.

J. B. Writing and printing are working, in my opinion; and there does not appear to me to have been sufficient writing or printing, of certain descriptions.

J. J. It is a willingness to take up the cross, to deny self, to submit to the will of God, that we want; but thou art not prepared to do so. Thou consultest thy own will—thy flesh,—the spirit of self.—Why dost thou wear those black clothes?

J. B. They are invisable green.

J. J. Ha ha, ha ha! invisible enough. And thy condition is invisible to thee. Thou dost not see thyself. Thou dost not know where thou art. Invisible enough. Thou canst neither understand thyself or me.

J. B. I have some idea of the principles on which you act—of the considerations by which you have been influenced. I have had somewhat similar thoughts myself, in my lifetime; but I have doubts as to the possibility or propriety of carrying them out.

J. J. Impossibility! When I went to that man that keeps the factory down yonder, to order some undyed cloth, *he* talked about impossibilities. He ridiculed the idea of people wearing undyed cloth. But his talk only strengthened my conviction that I was right, and I therefore persisted in my request to be supplied with undyed cloth. When he found he could no longer put me off, he said, 'Well, if you will have it, I may as well tell you what advantages you will have over those who use dyed cloth. In the first place the cloth will last longer; for the dye injures the cloth. In the second place, you will have it much cheaper; for the dye costs nearly as much as the cloth. In the third place you will know when your cloths are dirty and be able to wash them. Thus I compelled him thou seest, out of his own mouth, to justify the decision to which the spirit had brought me. But thou art not prepared to follow the spirit. I have another man here from England—Alexander Campbell; but he is in the same condition as thyself. He talks of community; but he wants a community after the flesh. It cannot stand.

J. B. You have had Goodwyn Barmby here, have you not?

J. J. Yes, but he is gone away. He could not take up the cross. None of you infidels can obey the spirit of God. You grope in the dark—you stumble, and you see not at what you stumble. I do not say you are of no use. You are doing a great deal of good in the world. You are pulling down the abominations of the Scribes and Pharasees, the strongholds of antichrist. This *chaff* is not useless. We could have no corn without it. But it will have to be cast away. So will you. After you have done your work in the world, you will have to be cast away.

J. B. We shall not come to much harm, if we act according to the light we have.

J. J. You do not follow the light; you follow your own reason.

J. B. I know no higher guide.

J. J. No, thou dost not. That shows thy darkness. There *is* a higher guide. *I* follow a higher guide. Why dost thou not work, and earn thy own bread?

J. B. I *do* work. I do more than my share of work. If I am not mistaken, I have done two men's work for a long time past.

J. J. But why dost thou not share thy property with the poor? Look at those poor creatures that are famishing for want of food, while thou art living in luxury.

J. B. I do the best I know to promote the welfare of all. The great end for which I labor is, to secure useful employment, to all mankind, and plenty of everything needful to their comfort and welfare.

J. J. Jeremiah, who are those people that are going up the grounds?

J. B. They are very likely the friends that came along with me.

J. J. They have broken our rules. We do not allow any one to go about the grounds without an attendant. Jeremiah, go and speak to them: they should not have broken our regulations.

J. B. I am sorry they have done so; but they were not aware, I imagine, that they were doing wrong. Shall I go and speak to them?

J. J. No. Sit still. Be quiet. Learn to keep thyself in stillness. Who *are* the friends that have come with thee?

J. B. One is Mr. Campion; another is Eliza Addy; and the other, I forget his *first* name.

J. J. *Mr.* Campion? Is he *thy* master?

J. B. No: he is simply a friend. I have no master on *earth*.

J. J. Then why dost thou call him master? Thou shouldst keep to truth. Besides, we are commanded to call no man master.

J. B. The truth is, I did *not* call him *master*; much less did I call him *my* master. I do not consider the word *Master* to have the meaning, in the present day, of the word *master*. I regard it simply as a means of designating people, when we do not know their first names, or when we are unwilling to seem disrespectful to them. Whatever the meaning of the word might be *formerly*, it does not mean master *now*.

J. J. We must not trifle with truth. We should speak of things as they are.

J. B. It is impossible to use words in all cases according to their original meaning. You call me JOSEPH BARKER. JOSEPH means *increase perfection*: but you do not think me perfection. The word Barker means a *peeler of trees, or one who makes a noise like a dog*; but I am not a Barker in either sense. Language is almost full of words and names which we are obliged to use, if we talk at all, in senses different from their original meanings. Would you give me a glass of water?

J. J. Thou wouldst have no desire for drink, if thou were in health.

J. B. Oh no! I am *not* in health; for I certainly have a desire for a little water at present. Do *you* never drink?

J. J. No. We use no drink. It is unnatural for men to drink. There is sufficient moisture in food to supply the wants of the body. Man needs no more moisture than what he takes in his food.

J. B. But a great deal will depend on the *kind* of food men use. There is more moisture in some kinds of food than in others. The food you have there beside you (he had a heaped up plate-full of red currants standing by him) contains a great deal of moisture. Fruit generally contains twice or thrice as much moisture as bread; perhaps more. All cannot obtain the same kinds of food. Some are obliged to live on food that contains comparatively little moisture: those may find it necessary to drink to *prevent* them from being ill. But I dare say I *am* rather unwell, and that may make me more eager to have a little water. I suppose you have no conscientious objections to giving me a little water.

J. J. Oh no. Jeremiah; fetch Joseph Barker a little water to drink.

J. B. You would, perhaps, have no objections to allow me to go and see the grounds, and the house and gardens.

J. J. No: but sit still awhile; and I'll send some one with thee shortly.

After a while I started, with Jeremiah for my attendant. The house is a large and beautiful building, and is rather pleasantly situated. Some of the grounds seemed to be a good deal neglected. One plot, that had been sown with wheat, appeared to be yielding a very indifferent crop. There were a great many flowers planted along the road side, and I was told that Joshua and his friends had done a profitable business in spring and early summer in selling the flowers.

An elderly female, with gray hairs, clad in white raiment, but bare-headed, and without shoes and stockings, met us at the door of the house, and welcomed us in. She was very free, and very friendly. She shook hands with us all, and seemed to take pleasure in showing us through the different parts of the large house. She told us that formerly, when she lived with her husband and children, she was exceedingly delicate and was obliged to wear flannels nearly the whole year round;—that for a considerable portion of the year she was unable to stir out of the house,—that she had also been troubled with rheumatism for many years, and that by no means which she had ever used had she ever been able to obtain relief from her pains: but she added, that when she came there, and in faith threw off her shoes and stockings, and adopted the cool clothing, she was quickly cured of her rheumatism, and had ever since enjoyed the best of health. When speaking of Joshua, she said, 'He is a wonderful man.' She thought there never had been such a man on earth before. She thought him unequalled in wisdom, and spoke highly of him as a philanthropist, or lover of mankind. She did not herself seem to be remarkable for intelligence, though she was manifestly as kind and gentle a little creature, as the Society of Friends ever reared or nurtured. This female had formerly belonged to the Society of Friends in Dublin. If I am not mistaken, she was one of the Pyms, or married to one of the Pyms. Her family and her family connections were all, I believe, rich people. Her husband, if I remember right, was one of the leading tradesmen in Dublin. She had, independent of her husband's property, an income of £250 a year, I was told. My friend, Mr. Webb, assured me, that he should as soon have thought of the Queen of England leaving her state, and beginning to go bare-headed and bare-foot, as this lady. There, however, she was. She told us that her husband and children had refused to take up the cross and come along with her, and that she, in obedience to God, had given them up, and left all. As I have intimated, she considered the cure of her rheumatism as a miracle. I, however, regarded it in a different light. When I looked at her feet and ankles, I saw they were of a very dark red, or rather, of a fiery purple color.—They seemed to be very much swollen. You may have seen the feet and ankles of persons who have gone without shoes and stockings in very cold weather, like one mass of inflamed flesh. Mrs. P's feet and ankles had this appearance. My own opinion was, that the inflammation caused in the feet and ankles by going without shoes and stockings in the cold weather, had acted as counter-irritation is known often to act, and in this way cured the rheumatic pains with which other parts of the body had been previously afflicted. Blisters, or artificial ulcers, outside the chest, will cure inflammation inside; and blisters, or artificial ulcers on the feet and legs, will cure swellings, ulcers and pains, in other parts of the body. The old lady, however, seemed happy in her belief that she had been cured by miracle; and I did not attempt to reason her out of her belief.

As I said, she seemed to take great pleasure in showing us through the house. One large room was used as a library and reading room. On the table and in the book-cases were numbers of beautiful and valuable works, on a variety of general and interesting subjects. There was a splendid work on zoology, or natural history. The plates were first-rate. I had no idea of finding a LIBRARY in the establishment; and if I had *expected* a library, I should have expected it to consist of a few old fashioned, mystical books, and a few productions of Joshua and his family. But here we had rather a first-rate library, most of the books of a modern character, and no small number of them on historical, scientific and economical subjects.

The books did not, however, appear to be properly attended to. I found that all the old members of the community, with the exception of Mrs. P. and another, had left, and that the present members, with those exceptions, were all new-comers. And those new-comers were of a very rough and uncultivated character. There were about thirty-six of them. Most of them appeared to have been paupers or tramps. It is doubtful whether many of them could read. It is probable that some of them were persons of very indifferent character. Some of them were Roman Catholics. Others of them were probably of no religious profession. I was told that some of them were thieves, and that several things belonging to the establishment had lately been dishonestly carried away. A library of valuable books could have but a poor chance at the mercy of such a community.

The dining room was a very large one. Dinner was already on the table for thirty-six persons.—Everything was of the plainest possible description. Tables, benches, and stools were all of unpainted wood. The plates, I believe, were all white. I do not remember whether there were any knives and forks or not. I believe there were none. Dinner consisted of bread and potatoes. The bread was brown, and appeared to have been made without yeast. The potatoes appeared to have been boiled along with vegetables of some kind. The potatoes and bread were heaped up in one mass on the plates. There were no drinking cups.

From the dining room we were taken into the sitting room. There we found the inmates of the establishment sitting in silence, prepared to answer, at any moment, the call to dinner. Many of them were in white raiment. Others were clad in the garments of the world. More members had been received than could be accommodated with white raiment at once. Some were males, and some were females. They formed a motley and a curious group. Shortly after we left the sitting-room, we saw the members walk arm-in-arm into the dining room. One of the first couple, a female, was the only remains of the old family, with the exception of the old lady that was showing us through the house.

When we had gone through the house, the old lady appointed a person to take us through the gardens. The Gardens were large, and appeared to be very productive. Some portions of them, however, seemed to be suffering grievously from neglect.—Other portions seemed to be in a good condition.—Multitudes of gooseberry trees were bending beneath loads of rich ripe fruit. Many of the apple trees, pear trees, and plum trees, seemed to be doing well. The vinery appeared to be exceedingly productive. I never saw such quantities of grapes on any tree since I was born, as I saw on those vines belonging to Joshua Jacobs. On some of the apple trees, bottles were hung. Our attendant told us that Joshua had some plan of putting the *young apples* into the bottles, and making them grow so as to fill the bottles. I am inclined, however to believe, that our attendant was in error. I fancy he did not understand Joshua's reasons for hanging the bottles on the trees. I asked why they did not collect the fruit and sell it. The attendant told me they never sold any fruit; that they consumed the whole in the establishment. I should have liked very much to have had a little of the fruit; but the attendant had no authority either to give or to sell.

One of my friends had a little talk with one of the inmates who was a Roman Catholic. She asked the Catholic communist what the priest would say to her. 'Oh!' replied the communist, 'the priest give us nothing to eat; these people do.'

We soon had seen what we most wished to see, and were down at the gates again. The gates we found locked, and no one seemed to be in a hurry to open them and let us out. I at length went into the lodge to Joshua.

'Ha-ha-ha-ha!' said Joshua, 'so you are prisoners. I have you fast now.

J. B. But you will set us at liberty, I suppose.

J. J. Thy friends have broken our rules. They have done very wrong. They have brought a horse into the grounds. We do not allow people to bring any beast of burden into these grounds.

J. B. I was not aware of that. I should think my friends were not aware of it; for they would hardly like to do anything in your own establishment that would be contrary to your wish, or to your regulations.

J. J. How darest thou oppress God's creatures? Why dost thou not do thy own work?

J. B. I do more than my share of work, and I am not aware that I am oppressing God's creatures.

J. J. Are you not oppressing that poor horse, which you compel to draw your car? Why do you not walk? And how canst thou drive nails into the animal's feet, and make him a slave for life? How can you be guilty of such cruelty?

J. B. The animal does not seem to take it amiss: it does not seem to feel it a cruelty. I see nothing wrong myself in making use of animals to assist us in our work, provided we use them kindly. Is it contrary to your principles to make use of animals for purposes of labor?

J. J. It is.

We had some further conversation, the substance of which I do not at present remember. I just recollect one thing. I mentioned the fruitfulness of his vines. He said they bore very badly when he took the place at first,—that he cut them down to the roots, and trained them afresh himself. He said he acted on the affair according to God's directions. He said, God by his revelations, had made him wiser in those things, than those who had studied such matters all their lives. While the conversation was passing, my friends were standing outside, anxiously waiting for some one to open the gates and let them out. Joshua, however, seemed disposed to keep us waiting awhile. He laughed very heartily at times, and appeared to enjoy the embarrassment of my friends. At length I requested him to appoint some one to unlock the gates; and he complied with my request. He, however, added a request, that if I published anything respecting what I had seen, I would be careful to publish nothing but the truth. I told him I should not willingly do him any injustice,—that I was obliged to him for his kindness: and that I had every reason to be pleased with the manner in which he had received me.—*The People*," (*Leeds, England.*)

DOPPLEGANDERS AND SELF-SEEING.

DR. KERNER mentions the case of a lady named Dillenius, who was awakened one night by her son, a child six years of age; her sister-in-law, who slept in the same room, also awoke at the same time, and all three saw Madame Dillenius enter the room, attired in a black dress, which she had lately bought.—The sister said, 'I see you double! you are in bed, and yet you are walking about the room.' They were both extremely alarmed; while the figure stood between the doors in a melancholy attitude with the head leaning on the hand. The child—who also saw it, but seems not to have been terrified—jumped out of bed, and running to the figure, put his hand through it as he attempted to push it, exclaiming, 'Go away, you black woman!'—The form, however, remained as before; and the child, becoming alarmed, sprang into bed again. Madam Dillenius expected that the appearance foreboded her own death, but that did not cause. A serious accident immediately afterwards occurred to her husband, and she fancied there might be some connection between the two events.

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There are numerous examples of similar phenomena to be met with. Professor Stilling relates that he heard from the son of a Madame M———, that his mother, having sent her maid up stairs on an errand, the woman came running down in a great fright, saying that her mistress was sitting above, in her arm chair, looking precisely as she had left her below. The lady went up stairs and saw herself as described by the woman, very shortly after which she died.

Mr. Werner relates that a jeweller at Ludwigsburg, named Ratzel, when in perfect health, one evening, on turning the corner of a street, met his own form, face to face. The figure seemed as real and life-like as himself; and he was so close as to look into its very eyes. He was seized with terror, and it vanished. He related the circumstances to several people, and endeavored to laugh, but, nevertheless, it was evident he was painfully impressed with it. Shortly afterwards, as he was passing through a forest, he fell in with some wood cutters, who asked him to lend a hand to the ropes with which they were pulling down an oaken tree. He did so, and was killed by its fall.

Becker, professor of Mathematics at Rostock, having fallen into argument with some friends on a disputed point of theology, on going to his library to fetch a book which he wished to refer to saw himself sitting at the table in the seat he usually occupied. He approached the figure, which appeared to be reading, and, looking over its shoulder, he observed that the Book open before it was a Bible, and that, with one of the fingers of the right hand, it pointed to the to the passage—'Make ready thy house, for thou must die!' He returned to the company, and related what he had seen, and, in spite of all their arguments to the contrary, remained fully pursuaded that his death was at hand. He took leave of his friends, and expired on the following day at six o'clock in the evening. He had already attained a considerable age.

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Stilling relates that a government officer, of the name of Triplin, in Wiemar, on going to his office to fetch a paper of importance, saw his own likeness sitting there, with the deed before him. Alarmed, he returned home and desired his maid to go and fetch the paper she would find on the table. The maid saw the same form, and imagine her master had gone another road, and got there before her.—His mind seems to have preceded his body.

The landritchter, or sheriff, F———, in Frankfort, sent his secretary on an errand. Presently afterwards, the secretary re-entered the room, and laid hold of a book. His master asked him what brought him back, whereupon the figure vanished, and the book fell to the floor. It was a volume on Linnæus. In the evening, when the secretary returned, and was interrogated with regard to the expedition, he said that he had fallen into an eager dispute with an acquaintance, as he went along, about some botanical question, and had ardently wished he had had his Linnæus with him to refer to.

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Edward Sterne, author of some German works, had a friend who was frequently seen *out of the body*, as the Germans term it; and the father of that person was so much the subject of this phenomenon, that he was frequently observed to enter the house while he was yet working in the field! His wife used to say to him, 'Why, papa, you came home before;' and he would answer, 'I dare say, I was so anxious to get away earlier, but it was impossible!'

The cook in a convent of nuns, at Ebersdort, was frequently seen picking herbs in the garden, when she was in the kitchen and much in need of them.

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Duke Christian was sitting one morning in his study, when he was surprised by a knock at his door: an unusual circumstance, since the guards as well as the people in waiting were always in the ante-room. He, however, cried "Come in!" when there entered, to his amazement, a lady in an ancient custume, who, in answer to his inquiries, told him that she was no evil spirit, and would do him no harm; but that she was one of his ancestors, and had been the wife of Duke John Cassimer, of Saxe Coburg. She then related that she and her husband had not been on good terms at the period of their deaths, and that, although she had sought a reconciliation, he had been inexorable; pursuing her with unmitigated hatred, and injuring her by unjust suspicions, and that, consequently, although *she* was happy, *he* was still wandering in cold and darkness, between time and eternity. She had, however, long known that one of their descendants was destined to effect this reconciliation for them, and they were rejoiced to find the time for it had at length arrived. She then gave the Duke eight days to consider if he were willing to perform this good office, and disappeared; whereupon he consulted a clergyman, in whom he had great confidence, who, finding the ghost's communication verified, by a reference to annals of the family, advised him to comply with her request.

As the Duke had yet some difficulty in believing it was really a ghost he had seen, he took care to have his door well watched; she, however, entered at the appointed time, unseen by the attendants, and, having received the Duke's promise, she told him she would return with her husband on the following night; for that, though she could come by day, he could not; that then, having heard the circumstances, the Duke must arbitrate between them, and then unite their hands and bless them. The door was still watched, but nevertheless the apparitions both came, the Duke Cassimer in full royal costume, but of a livid paleness; and when the wife had told her story, he told his. Duke Christian decided for the lady, in which judgment Duke Cassimer fully acquiesced. Christian took the ice-cold hand of Cassimer and laid it in that of his wife, which felt of a natural heat. They then prayed and sung together, and the apparitions disappeared, having foretold that Duke Christian would ere long be with them. The family records showed that these people had lived about one hundred years before Duke Christian's time, who himself died in 1707, two years after these visits of his ancestors. He desired to be buried in quick-lime, it is supposed, from an idea that it might prevent his walking the earth.

The costume in which they appeared was precisely that they had worn when alive, as was ascertained by a reference to their portraits.

The expression that her husband was *wandering in cold and darkness, between time and eternity*, is here very worthy of observation, as are the circumstances that his hand was cold, while hers was warm; and also the greater privilege she seemed to enjoy. The hands of unhappy spirits appear, I think, invariably to communicate a sensation of cold.

I have heard of three instances of persons now alive, who declare that they hold intercourse with their deceased partners. One of these is a naval officer whom the author of a book lately published, called "The Unseen World," appears to be acquainted with. The second is a professor in a college in America, a man of eminence and learning, and full of activity and energy—yet he assured a friend of mine that he receives constant visits from his departed wife, which afford him great satisfaction. The third example is a lady in this country. She is united to a second husband, has been extremely happy in both marriages, and declares that she receives frequent visits from her first. Oberlin, the good pastor of *Ban de la Roche*, asserted the same thing of himself. His wife came to him frequently after her death; was seen by the rest of his household, as well as himself; and warned him beforehand of many events that occurred.—*Night side of Nature; or, Ghosts and Ghost Seers. By Cathrine Crowe.*

THE QUAKERS
DURING THE AMERICAN WAR.

GEORGE DILWYN was an American, a remarkable preacher among the Quakers. About fifty years ago he came over to this country, on what we have already said is termed a "Religious Visit," and being in Cornwall when I was there, at George Fox's, in Falmouth—our aged relative still narrates—soon became an object of great attraction not only from his powerful preaching, but from his extraordinary gift in conversation, which he made singularly interesting from the introduction of curious passages in his own life and experience.

His company was so much sought after that a general invitation was given by his hospitable and wealthy entertainer to all the Friends of the town and neighborhood to come and hear and see him; and evening by evening their rooms were crowded by visitors, who sat on seats, side by side, as in a public lecture room.

Among other things, he related, that during the time of the revolutionary war, one of the armies passing through a district in which a great number of Friends resided, food was demanded from the inhabitants, which was given to them. The following day the adverse army came up in pursuit, and stripped them of every kind of provision that remained, and so great was the strait to which they were reduced, that absolute famine was before them. Their sufferings were extreme, as day after day went on, and no prospect of relief was afforded them. Death seemed to stare them in the face, and many a one was ready to despair. The forests around them were in possession of the soldiers, and the game which otherwise might have yielded them subsistence, was killed or driven away.

After several days of great distress, they retired at night, still without hope or prospect of succor. How great, then, was their surprise and cause for thankfulness when, on the following morning, immense herds of wild deer were seen standing around their enclosures, as if driven there for their benefit! From whence they came none could tell, nor the cause of their coming, but they suffered themselves to be taken without resistance; and thus the whole people were saved, and had great store of provisions laid up for many weeks.

Again, a similar circumstance occurred near the sea-shore, when the flying and pursuing armies had stripped the inhabitants, and when, apparently to add to their distress, the wind set in with such unusual violence, and the sea drove the tide so far inland, that the people near the shore were obliged to abandon their houses, and those in town retreat to their upper rooms. This also being during the night, greatly added to their distress; and, like the others, they were ready to despair. Next morning, however, they found that God had not been unmindful of them; for the tide had brought up with it an extraordinary shoal of mackerel, so that every place was filled with them, where they remained ready taken, without net or skill of man—a bountiful provision for the wants of the people, all other relief could be obtained.

Another incident he related, which occurred in one of the back settlements, when the Indians had been employed to burn the dwellings of the settlers and cruelly to murder the people. One of these solitary habitations was in the possession of a Friend's family. They lived in such secure simplicity, that they had hitherto had no apprehension of danger, and used neither bar nor bolt to their door, having no other means of securing their dwelling from intrusion than by drawing in the leathern thong by which the wooden latch inside was lifted from without.

The Indians had committed frightful ravages all around, burning and murdering without mercy.—Every evening brought forth tidings of horror, and every night the unhappy settlers surrounded themselves with such defences as they could muster—even then, for dread, scarcely being able to sleep. The Friend and his family, who had hitherto put no trust in the arm of flesh, but had left all in the keeping of God, believing that man often ran in his own strength to his own injury, had used so little precaution that they slept without even withdrawing the string, and were as yet uninjured.—Alarmed, however, at length, by the fears of others, and by the dreadful rumors that surrounded them, they yielded to their fears on one particular night, and before retiring to rest, drew in the string, and thus secured themselves as well as they were able.

In the dead of the night, the Friend, who had not been able to sleep, asked his wife if she slept; and she replied that she could not, for her mind was uneasy. Upon this, he confessed that the same was his case, and that he believed it would be the safest for him to rise and put out the string of the latch as usual. On her approving of this, it was done, and the two lay down again, commending themselves to the keeping of God.

This had not occurred above ten minutes, when the dismal sound of the war-whoop echoed through the forest, filling every heart with dread, and almost immediately afterward they counted the footsteps of seven men pass the window of their chamber, which was on the ground floor, and the next moment the door-string was pulled, the latch lifted, and the door opened. A debate of a few minutes took place, the purport of which, as it was spoken in the Indian language, was unintelligible to the inhabitants; but that it was favorable to them was proved by the door being again closed, and the Indians retiring without having crossed the threshold.

The next morning they saw the smoke rising from burning habitations all around them; parents were weeping for their children who were carried off, and children lamenting over their parents who had been cruelly slain.

Some years afterward, when peace was restored, and the colonists had occasion to hold conferences with the Indians, this Friend was appointed as one for that purpose, and speaking in favor of the Indians, he related the above incident; in reply to which, an Indian observed, that, by the simple circumstance of putting out the latch-string, which proved confidence rather than fear, their lives and their property had been saved; for that he himself was one of that marauding party, and that, on finding the door open, it was said—"These people shall live; they will do us no harm, for they put their trust in the Great Spirit."

During the whole American revolution, indeed, the Indians, though incited by the whites to kill and scalp the enemy, never molested the Friends, as the people of Father Onas, or William Penn, and as the avowed opponents of all violence. Through the whole war there were but two instances to the contrary, and they were occasioned by the two Friends themselves. The one was a young man, a tanner, who went to his tan-yard and back daily unmolested, while devastation spread on all sides; but at length, thoughtlessly carrying a gun to shoot some birds, the Indians, in ambush, believed that he had deserted his principles, and shot him. The other was a woman, who, when the dwellings of her neighbors were nightly fired, and the people themselves murdered, was importuned by the officers of a neighboring fort to take refuge there till the danger was over. For some time she refused, and remained unharmed amid general destruction; but, at length, letting in fear, she went for one night to the fort, but was so uneasy that the next morning she quitted it to return to her home. The Indians, however, believed that she too had